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DEBATE

ON

UNIVERSALISM

AND THE

RESURRECTION OF THE DEAD

BETWEEN

REV. JOHN HUGHES,
of the Universalist Church,

AND

ELD. JOHN R. DAILY,
of the Primitive Baptist Church,

Held in the Universalist Chapel at Waltonville, Illinois,
Nov. 17–20, 1908.

MODERATORS

Mr. H. P. Daniel, President.
Rev. J. B. Fosher. Eld. C. W. Radcliff.

Arthur T. French, Stenographer.

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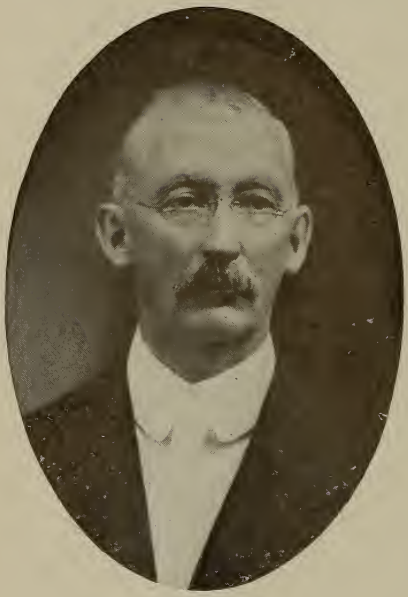
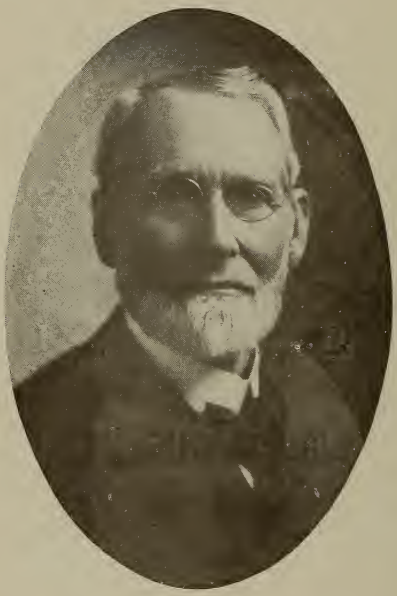


Eld. John R. Daily



Rev. John Hughes, D. D.

PROPOSITIONS AND RULES

PROPOSITION I. The Scriptures teach that all the human family will finally be brought to enjoy a state of endless holiness and happiness. Mr. Hughes affirms.

PROPOSITION II. The Scriptures teach that there will be a resurrection in a spiritual state of the natural bodies of all the dead of the Adamic race, a part of whom will suffer endless punishment. Mr. Daily affirms.

RULES OF DISCUSSION.

I. The two propositions agreed to shall be discussed by the disputants at Waltonville, Ill., the debate to begin Nov. 17, 1908, to continue four days, two days to be given to the discussion of each proposition.

II There shall be two sessions each day, of two hours each, occupying from 10 o'clock a. m. to 12 o'clock, and from 2 o'clock p. m. to 4 o'clock p. m.

III. In the opening of each subject, the affirmant shall occupy one hour, and the respondent the same time; and thereafter half hour alternately to the close of the subject.

IV. On the final negative no new matter shall be introduced except in reply to what shall have been introduced in the closing affirmitive for the first time.

V. There shall be chosen a board of three moderators, the disputants to choose one each, and they to choose a third, who shall be the moderator of the board and president moderator of the debate.

VI. Hedge's Rules of Logic shall be the rules of decorum of the speakers, which are as follows:

1. The terms in which the question in debate is expressed, and the point at issue, should be clearly defined, that there could be no misunderstanding respecting them.

2. The parties should mutually consider each other as standing on a footing of equality, in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge, and a desire for the truth with himself: and that it is possible, therefore, that he may be in the wrong, and his adversary in the right.

3. All expressions which are unmeaning, or without effect in regard to the subject in debate, should be carefully avoided.

4. Personal reflections on an adversary should, in no instance, be indulged.

5. The consequences of any doctrine are not to be charged on him who maintains it, unless he expressly avows them.

6. As truth, and not victory, is the professed object of controversy, whatever proofs may be advanced on either side should be examined with fairness and candor; and any attempt to answer an adversary by arts of sophistry, or to lessen the force of his reasoning by wit, cavilling or ridicule, is a violation of the rules of honorable controversy.

Mr. Hughes preferred to occupy one half hour in opening his proposition, which was agreed to.

FIRST PROPOSITION:

THE SCRIPTURES TEACH THAT ALL THE HUMAN FAMILY WILL BE FINALLY BROUGHT TO ENJOY A STATE OF ENDLESS HOLINESS AND HAPPINESS.

MR. HUGHES' FIRST SPEECH.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:—It is a pleasure to me this morning under the favor of a good Providence to meet so large and intelligent an audience for the purpose of discussing the great questions which pertain to the final destiny of the human family. I am glad also that we are to be under the control of so competent a Board of Moderators. They will, of course, be impartial, and enforce the Rules of decorum upon both of us without respect of persons. It is also a pleasure to me to have for my opponent a gentleman of so great a reputation as a debater, and of scholarship; a man who is capable in every sense of the word to present his side of the controversy between us. So I pay my respects to him, and sincerely hope that this discussion shall be conducted by us as Christian gentlemen, having a desire for the truth only, and for its advancement in the world.

These few words in the way of preliminary and introduction; and as I do not wish to waste time more

than necessary in mere preliminary I come directly to my Proposition, which reads as follows:

The Scriptures teach that all the human family will finally be brought to enjoy a state of endless holiness and happiness.

It is my duty to so define this proposition, that the issue may be clearly understood by all of you worthy people, so that there can be no misunderstanding concerning it. By the Scriptures, I mean the Bible, the Old and New Testaments. It is the Book of proof in this discussion. Generally I shall use the authorized version, as you all have it, probably I shall have occasion, as I claim the right, to refer to American Revised Version for the purpose of coming more directly to the Scriptures as given us by the Holy Spirit. "The Scriptures teach," that is, when fairly construed and rightly understood, that all the human family, that is, all mankind without exception, shall be brought to a state of holiness and happiness. That is, I mean they shall be holy in character, and consequently happy. Men are not to be saved in sin, but from sin; they are to become holy. This is to be their final condition; so I am not affirming that all men are saved now, or that they will be immediately after death, but *finally*. This state of all men is to be endless; of course it will be, if it is a *final* one, and so the word endless seems to be superfluous here. But farther on in the discussion I will show that it is endless, however. Now I trust you will understand the position I propose to maintain, and so I advance to my first proof on this Proposition.

I. The Nature of God. When the Scriptures define the Divine Nature they do it in three simple

words: "*God is love.*" I Jno. iv: 8. 16. His justice, his mercy, his goodness, are but expressions and manifestations of his love. As God is an infinite being, and his love is his moral nature, his love must be infinite in degree, unlimited in extent, and endless in duration. God loves all mankind of whatever race or character, and we are certified that he has manifested his love and given full proof of it in the gift of his Son to the world. So we read: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jno. iii: 16. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Rom. v: 8. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ." Eph. ii: 4, 5.

So God loves all men, he loves them when they do not love him, he loves them when sinners, yea, when *dead in sin*. The divine love is wholly uncaused on our part, it being the free expression of his nature, and comes to us without condition. There is nothing partial in God's love, it is not confined to an elect, or a special people, for whom *only* Christ died, for "He is the propitiation for our sins, and not for ours only, but also for the sins of the *whole world*." I Jno. ii: 2.

God's purpose concerning man's salvation originating in infinite benevolence, was formed in the light of infinite knowledge and wisdom. So it is said; "His understanding is infinite." Ps. cxlv: 5. "Known unto God are all his works from the beginning of the world." Act xv: 18 "I am God, and there is none

else ; I am God, and there is none like me ; declaring the end from the beginning, and from the ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. xlvi : 9. 10.

Such design, formed by the knowledge that takes in all times, all circumstances, and all that man could possibly be, would inevitably be perfect, and one which could by no possibility prove abortive, nor by any agency thwarted. Besides, Almighty power can in no way lack *ability* to carry out the designs of infinite wisdom. And the "Lord God omnipotent reigneth." Rev. xix : 6.

And we must not forget that God is as infinitely great in his *moral nature* as in his natural attributes. His word of truth will accomplish his pleasure beyond all question. So testifies the Prophet Isaiah : "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater : so shall my word be that goeth forth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv : 10, 11.

Infinite benevolence, whose purposes are formed in infinite wisdom, and backed by infinite power, can never fail to full accomplishment, unless, indeed, man should get beyond the reach and influence of divine love, but that is impossible as St. Paul has implicitly taught us : "For I am pursuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor

things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii : 38. 39.

II. The Fatherhood of God. That God is the Father of all mankind is the clear teaching of the Bible : "Have we not all *one Father?* Hath not one God created us?" Mal. ii : 10. "But to us there is but the one God, the Father." I Cor. viii : 6. "One God and Father of all." Eph. iv : 6. "Call no man your father upon the earth; for one is your Father, which is in Heaven." Matt. xxiii: 9.

The *unity* of the Divine Nature, and the *oneness* of the Divine Paternity are related truths;— There is the "*One God*," and he is the "*One Father*."

To deny the universal Fatherhood of God, is to deny the universal brotherhood of man ; to invalidate the Golden Rule ; nullify the second great commandment ; and make void the eternal reason which underlies the Saviour's command : "Love your enemies ; do good to them that hate you ; bless them that curse you ; and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." Matt. v : 44. 45. If not related to them, why love them?

God constituted himself the Father of men by *creating them in his image*. "So God created man in his own image." Gen. i : 27. It is not simply by creation alone that man becomes the child of God, but by virtue of imparting the divine nature in creating him *in his image*. The divine in man is not the flesh, nor of the bodily form, but as "God is Spirit," (Jno. iv :

24.) it is in our Spiritual natures that we are related to him. The children of God are *not flesh and blood*, but partakers of it only, as we learn in Heb. ii : 14. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." So God is the "Father of Spirits." Heb. xii : 9.

The paternal relation is a real one. It is a tie of nature. Not something that can be assumed or laid aside at pleasure. The parent cannot dissolve the relationship existing between himself and his child, let that child become what it will ; nor can he rid himself of the obligation of a father. The wandering sinful prodigal could look back to a *father* and a *father's house*. God himself cannot break the relationship between himself and his children, short of their annihilation, or the destruction of the attributes which make them men.

Nor can it be said that man lost the divine image through sin, and that he severed the kinship between himself and God ; for four thousand years after the creation it was declared that "men are made after the similitude of God." Jas. iii : 9. Sin does not destroy this relationship. God addresses the Jews as "backsliding children." Jer. iii : 14. Why call them children if sin destroys that relationship? Besides, Paul recognizes the unconverted heathen at Athens as "the *offspring of God*."

"For in him we live and move and have our being ; as certain of your own poets have said. For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, given by art and man's device." Acts. xvii : 28. 29.

If the heathen idolators are God's offspring, why not then all men his children?

But it may be said, that some are called "the children of the devil," in contradistinction to the children of God. But the phrases thus used are descriptive of character, and not of relationship, as is common in the New Testament, and have no reference to the question in hand. So some are called the "Sons of thunder," Matt. iii: 17. "Children of this world." Luke. xvi: 18. "Children of wisdom." Matt. xi: 16. "Children of light." Jno. xii: 36. Children of disobedience." Eph. ii: 2. Not that they are the offspring of the things named, but because of characteristic quality. So when men are "called the children of the devil," it is descriptive of character, and not that they are the offspring of a fallen spirit.

So also men may be the children of God in a characteristic sense, as in Matt. v: 44. 45. "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven." Now what can a man do to become the child of his father other than in a characteristic sense? The child that looks like his father and acts like him, we call the child of his father; and no one mistakes our meaning.

God is therefore the Father of all mankind; and as he has constituted himself as such, and given himself that endearing name, we have the right to all that it means to us, and to the eternal hope based upon that divine fact. We have a right to say that his love Paternal resembles that of the good and wise earthly

parent, while it is infinitely greater and far more enduring, as he is infinite in his nature and unchangeable in all his perfections. The Scriptures bear full and explicit testimony to this point.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Isa. xlix : 15.

"Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." Matt. vii : 9. 11.

God then as our Father is more loving and more ready to give than the earthly father, and his love is more tender than the mother for her babe.

We can then but believe that God our Father will be true to that relation. He cannot deny himself. To believe any thing else distrusts his faithfulness, and dishonors his love. We can but hold, in view of this most precious of all truths, that the divine government will be a *Paternal* one; and that divine punishments will be *Fatherly eorrections*. And we may assert with all confidence, that the final issue of the divine government, and the ultimate fate of all men will be consistent with the infinitely loving character of our Heavenly Father.—[*Time expired.*

MR. DAILY'S FIRST REPLY.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:—In rising to reply to the first speech of my worthy opponent, and thus open my part of the discussion to which I am now committed, I realize the responsibility of the position I assume. There are some considerations, however, that render this occasion one of pleasure to me. It is a great pleasure to me that we have an intelligent audience of candid people, who are capable of weighing the arguments that may be advanced and duly appreciating them. I feel glad that we have been able to secure the services of the gentlemen who are to act as our moderators, and I am sure that the debate will be carried on to the satisfaction of all so far as they are responsible for its conduct. It is also a source of pleasure to me that I have as my opponent MR. JOHN HUGHES, of whom I have heard, after whom I have read, and who has been for so many years the acknowledged champion of the Universalist faith. I am sure that if the cause he represents in this discussion is capable of being upheld he will uphold it. If his cause fails it will not be because of any lack of ability on the part of the one chosen to champion it.

It is my duty to pay due attention to the arguments offered in the speech to which you have just listened. It is not to be expected that I should notice every passage of scripture quoted, but that I should give such attention to the arguments adduced as their importance demands, and show that the scriptures used do not prove the arguments. The first argument

brought forward was based upon the nature of God, and particularly his nature in regard to his love. The argument was made, and an attempt was made to prove it, not only that God is love, but that he loves the entire human family, all of them exactly alike. Now as to the "human family" referred to in this argument, and to which reference will be made throughout this discussion, I ask brother Hughes to tell us what he means by that family. I ask him if they whom God created of the dust of the earth constitute the human family. Is the human family the one thus created, or is it a family of invisible spirits?

The argument drawn from the love of God simply refutes itself. The argument is, God *is* love, therefore all men will be finally brought to enjoy a state of endless holiness and happiness. But I can as logically reason that God *is* love, therefore all men are *now* holy and happy. We all know that the latter conclusion is false, for all men are not now holy and happy. The latter conclusion being false, the presumption is that the former is false also, for they are drawn from the same premise. The love of God has failed to produce the holiness and happiness of all in ages past, it still fails to produce that result, and the certain assurance is that it will continue to fail to prodnce such a result. Men, notwithstanding God's love, have gone on in sin, waxing worse and worse, deceiving and being deceived. After this life there will be some degree of separation, even according to Universalists, the righteous being elevated somewhat above those who die in sin and rebellion. Now if such are not saved here, in the company of the right-

eous and having the advantage of such a favorable environment, there can be no evidence whatever that they will ever be saved in the world to come, since God's love is as strong and unchangeable as it will ever be, and since in eternity they will be separated from the influence of the righteous. If they continue to hate God here, notwithstanding his love and the good influence of the righteous, it is to be reasonably supposed that they will always continue to hate him.

But love is not the only passion attributed to God. While it is said that God is love, it is also said that he is a consuming fire, and that vengeance belongs to him.

Deut. xxxii : 34, 35 : "Is not this laid up in store for me, and sealed up among my treasures? To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."

Rom. xii : 19 : "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

It is here declared that vengeance belongs exclusively to God. It is also declared in Heb. xii : 29, that God is a consuming fire. So while my opponent argues that God is love, therefore all will be brought to enjoy a state of holiness and happiness, I can argue with the same parity of reasoning, that God is a consuming fire, therefore all will be finally brought to a state of wretchedness and misery.

The argument of my opponent, drawn from the love of God, is based on the *assumption* that God loves every member of the human family exactly alike. This is a *mere assumption* of his, which he

has failed to prove, and which he will never succeed in proving. This I most positively deny, and I shall now proceed to prove my denial.

Rom. ix : I0, 13 : "And not only this ; but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ;) it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

As Paul here refers to the case of Jacob and Esau to demonstrate and prove the doctrine of election, and show that it is not of works but of God who calleth, Jacob represents the elect of God and Esau the remainder of mankind. This cannot be successfully denied. Since God is unchangeable, he will love those in eternity whom he loves in time, and he will hate those in eternity whom he hates in time. This proposition stands in refutation of his argument and cannot be overthrown. It follows as an unavoidable conclusion that God does not love all alike, and that all will not be finally brought to enjoy a state of endless holiness and happiness. All the passages quoted by Bro. Hughes that speak of the love of God cannot be construed to prove that he loves every member alike. This argument fails, therefore, to prove the doctrine expressed by his proposition.

The next argument introduced in support of this proposition is that God is the Father of the entire human race ; the Father of all the human family. Brother Hughes has undertaken to argue that God is Father of all the human family because he created them. In supposed proof of this proposition he quo-

ted Mal. ii : 10, "Have we not all one Father? Hath not one God created us?" The prophet is not addressing the entire human family in this passage, but a peculiar, special people. In this passage, "But to us there is but one God, the Father," Paul is not addressing the whole world, but the church at Corinth and them that are sanctified in Christ Jesus, called to be saints. See I. Cor. i : 2. The same is true of the other passages that refer to God as a Father

The argument made was, I will have you notice, that God is the Creator of the human family, and is therefore the Father of all. Does he mean that he is the Father of the man that he created of the dust of the earth? He has presented in this first speech of his an important issue that will be kept before the people throughout this discussion. He has argued that the children of God, comprising the whole human family, is a family of spirits, and not of flesh. According to this position *none of us ever saw a human being!* I see before me a large audience, but if Bro. Hughes is correct *I do not see a human being before me!* If the human family are all to be brought to enjoy a state of endless holiness and happiness, and all are the children of God, and God's children consist only of a family of invisible spirits, then *God did not create the human famity of the dust of the earth, and no one ever saw a human being!*

1. If God is the Father of all, in the sense of being their Creator, he was the Father of Adam when he was holy and happy. Since that relation did not preserve man from becoming *unholy* and *wretched*, there can be no just reason for supposing that relationship

will *ever* restore those to *holiness* and *happiness who have long lived in wilfnl sin against God.*

2. The *providence* of God is a complete refutation of the argument drawn from the supposed universal fatherhood of God as our Creator. God drowned the old world. He burned many in the destruction of Sodom and Gomorrah. These things are consistent with his character as a Father or they are not. If they are not, then he is not the Father of all, and the argument falls to the ground. If they are, then he could do all that the Bible teaches he will do to the wicked in hell and still be a Father in the sense of creation.

3. If God is the Father of all, in the sense of creation, he is as much so *now* as he ever *will* be. As all are not made holy and happy *now*, as a result of God's being Father in the sense of creation, there is no good reason for believing that all *will ever be* holy and happy as a result of that relation.

4. If God is the Father all *mankind* because of creation, he is as much the Father of the *brute* creation. If it be said he is merely the Father of the *spirits* of all men as their Creator, then it is as reasonable to suppose him to be the Father of the *spirits of all beasts*. Eccle. iii : 21 : "Who knoweth the spirit of man that goeth upward, or the spirit of the beast that goeth downward to the earth?" These *reductio ad absurda* cannot be set aside. They prove to a demonstration the absurdity and falsity of the proposition.

5. Men are said to be the children of God by adoption.

Rom. viii. 15 : "For ye have not received the spirit of

bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father."

Eph. i. 4, 5 : "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love : having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will."

A man cannot adopt his own child, which is already as much his child as it can be, but he may take a child not his own and make it his by adoption. If all are the children of God by nature and natural creation, then *none of them can be adopted !* If any are adopted and thus become his children, then those *not* thus adopted *are not his children.* This is true according to Rom. ix. 8 : "That is, they which are the children of the flesh, these are not the children of God ; but the children of the promise are counted for the seed." This is *positive proof* that all *are not* the children of the promise, and *are not*, therefore, the children of God. Again, Heb. xii. 8 : "But if ye be without chastisements, whereof all are partakers, then are ye bastards, and not sons." This shows that all the children of God are partakers of his chastisements, and that some are not. Those who are not *are bastards and not sons !* Then all are not the sons of God.

6. If being created originally constituted us children of God, then there can be no reason shown why any must be born again. Being born of the flesh only, constitutes us children of the flesh, and not the spiritual children of God. To become the spiritual children of God we *must be born again.*

John iii. 3—8 : "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can-

not see the kingdom of God. Nicodemus said unto him, how can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

7. If any people on earth could claim God as their Father on the ground of natural relationship, that people were the Jews. They boasted of their sonship. If Universalism had been true, Jesus would have told them that they were correct in their notion, and that all are children of God. Instead of sanctioning their opinion, and teaching the doctrine of Universalism, *he stood in direct opposition to their claim, and* POSITIVELY DENIED IT! John viii. 41, 44: "Ye do the deeds of your Father. Then said they to him, We be not born of fornication; we have one Father, even God." Now, if Universalism had been true, Jesus would have told them that God was really their Father, in actual relationship, but they had become the children of another in mere character. Listen what he said: "Jesus said unto them, If God were your Father, ye would love me, for I proceeded and came forth from God." Why did Christ not say, God is the Father of all of you? He did not say it *because it was not true!* Their not loving him proved that God was not their Father. I John iii. 10: "In this the children of God are manifested, and the children of the devil: whosoever doeth not righteousness is

not of God" (not a child of God). Matt. xiii: 38: "The field is the world; the good seed are the children of the kingdom." It is plainly taught in these passages that all are not the children of God.

8. The following passage positively teaches that all are not the children of God.

Rom. viii: 14–16: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

Since as many as are led by the Spirit of God are the sons of God, those who are not thus led are not his sons. Since none can cry, "Abba, Father," except those who have received the Spirit of adoption, no others have any right to claim him as their Father. If all were the children of God, the Spirit to bear witness to that fact would not be needed. The expression, "If children, then heirs; heirs of God, and joint-heirs with Christ," clearly implies that all are not children of God, and consequently not his heirs.

I shall devote the remainder of my time to the presentation of negative arguments:

Negative Argument I. My first negative argument is, that at the time of the resurrection some will be unjust, and will be thus distinguished from the just.

Acts xxiv. 14, 15: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

At the resurrection of the dead, spoken of in this passage by Paul, both the just and the unjust will enter eternity. As some will enter eternity in an unjustified state, they will continue in that state unless they are changed after entering eternity. I deny that any change will be made in the condition of the unjust in eternity, or after the resurrection. As some will enter eternity at the resurrection in an unjustified state, and as there will be no change made in their condition after the resurrection, they will never be brought to enjoy a state of endless holiness and happiness. I challenge Brother Hughes to prove that there will ever be any change in any after resurrection. Those who enter eternity unjustified will remain so forever, and those who enter it justfied will remain so. This truth is declared by the angel to the Revelator John: "He that is unjust, let him be unjust still."

Negative Argument II. My Second negative argument is predicated on the fact that Jesus plainly asserts that there is danger of being cast into everlasting fire, and that this shall be to them everlasting punishment. Matt. xviii. 8: "It is better for thee to enter into life maimed, rather than having two hands or two feet to be cast into everlasting fire." This language of Jesus is without significance, or at least it is misleading, if there is no danger at all of being cast into everlasting fire. It would be blasphemy to accuse Jesus of using language that is without significance or that is misleading. Those who heard him use this language could not fail to understand him to declare there was danger of being cast into everlasting fire. Matt. xxv. 41: "Then shall he say also unto them on the left

hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—[*Time expired.*

MR, HUGHES' SECOND SPEECH.

BROTHER MODERATORS, LADIES AND GENTLEMEN:—Having heard Bro. Daily's reply to my first speech, I have no disposition to retreat from my position which I still consider well taken. At the battle of Marengo, Napoleon had at one time lost hope, and considering that his great army was defeated, he called to a little drummer boy, and ordered him to beat a retreat. "Dessaix never taught me retreat, but I can beat a charge that will call the dead into line. O may I beat a charge?" A charge was beaten, and Marengo was added to Napoleon's victories.

I propose to stand by my position, for I had considered well every statement made before meeting Bro. Daily, and he would have saved nearly half of his time, had he confined himself to the proposition, and he will need it all before we finish the debate.

He says he would be glad for Universalism to be true if I can prove it by the Scriptures. That shows that his heart is not reconciled to the doctrine of endless misery. Who would not love to have all men to be saved?

He wants me to define what I mean by the human family. I know of but one human family, and I showed you that man was created in God's

image. As to the body he was formed of the dust of the ground, but that it was his spiritual nature that was created in the divine image, and that is the essential part. For God is the "Father of Spirits." Heb. xii. 9. And he is "the God of the spirits of all flesh." Num. xvi. 22. I said distinctly when I was speaking of the Fatherhood of God, that God is not the Father of men simply because he created them, for that would make him the father of all he has created, even of animals. But that he is the father of the human family because he *created them "in his image."* And so we read in Luke's genealogy (iii. 38.) "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the *son of God.*" Did Adam ever lose that sonship? I am not advocating the salvation of man's body. As to man's being formed of the dust of the ground, if Bro. Daily wishes to pin down that to mean that God created nothing but the body, let him remember, that God "breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7.

In replying to my first argument on the *Divine Nature* he fails to notice the passages I quoted in my proof, and my reasoning upon them. I certainly showed that God loved the world, and that the proof of it was in the gift of his Son. That he loved men while *sinners*, even when *dead in sin*, so could not but be a universal love. This attempt at a reply to this, that God is a "God of vengeance" and that love is not the only attribute, is not well taken. Vengeance is not an attribute, and the words "vengeance is mine," Rom. xii. 19, is only an assertion of God's right to

punish, and love is concerned in just punishment as well as justice. Love is not an attribute of God, but his *nature*, and his attributes are but expressions of it.

But again "God is a consuming fire." But the fire does not consume his children, but burns up the dross and filth in them. As in Isa. iv. 4. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." And again in Ezek. xxii. "I will gather you in the midst of Jerusalem, as they gather silver, and brass, and iron, and lead into the midst of the furnace, to blow the fire upon it to melt it, so will I gather you in mine anger and in my fury, and will leave you there and melt you, yea I will gather you and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you." All of this we learn from verse 15 was to *consume their filthiness* out of them. And it was, though severe, a beneficent punishment, rather than vindictive vengeance.

In the context in Romans where it is said, "Vengeance is mine, I will repay, saith the Lord," it is made clear that human punishment under God, by the Magistrate, is the meaning of *wrath* and *vengeance*.

"For he is the minister of God to thee for good. But if thou do that which is evil be afraid, for he beareth not the sword in vain; for he is the minister of God, a *revenger* to execute *wrath* upon him that doeth

evil." Rom. 13: 4.

But we have the quotation; "Jacob have I loved, but Esau have I hated," with the remark; "whom God hates in this life, he will hate in eternity." But if my brother will investigate he will find that Mal. i: 2-4, to which St. Paul refers, has reference to two nations, the Jews and the Edomites, and refers to God's providential dealings with them in this life, and has no reference to eternity. It has no reference to God's personal relationship with the individuals of these nations. The Jews were a chosen peculiar people in God's purpose of love, which embraces the good of the race. They were elect, but not for themselves alone; for through them salvation was to come to the Gentiles. Rom. xi: 11. No man is elected for himself only. And many times the greater suffering comes upon the elect. The higher position called to, the greater the responsibility. God hates no one in time. He will hate no one in eternity. He has no reason to hate. He cannot hate because he is love. God loves all, even the chiefest sinners; and has commended his love to them in that Christ died for them. Rom. v: 8.

He says, I assume that God is the Father of all things he created. No sir, I did not. I proved that God is the Father of all men, because he created them in his *image*, and I carefully guarded that point. But God burned Sodom and Gomorrah, and he asks if they will be saved? I believe so finally. I believe in just punishment as well as he does. Whom God loveth he chasteneth, and I believe God took away those wicked cities as "he saw good." The punishment of the Jews was greater than that of Sodom, Lam.

iv: 6. "For the punishment of the daughter of my people is greater than the punishment of the sin of Sodom which was overthrown as in a moment, and no hands stayed on her." Its punishment could not then be endless. And I cannot see how this affects the question of the final holiness and happiness of all men.

But if all men are the children of God he cannot see how they can become children by adoption. They can become children by adoption, just as they become children characteristically, as I explained in making my argument on the Fatherhood of God. One point covers the other. First, men are the children of God by relationship, then characteristically. I quoted several passages on that point, and I think made myself clear on it. And it was in this sense of character and not of relationship Jesus called the Jews the children of the devil, Jno viii: 44. It is in this same chapter that Jesus says to the Jews, "If ye were Abraham's children ye would do the works of Abraham." Verse 39. But it is in the sense of relationship that he says, "I know that ye are Abraham's seed," and again, "Your *father Abraham* rejoiced to see my day." In one case they are the children of Abraham, in the sense of character, in the other they were not. This illustrates and makes clear how it is that the whole human family are the children of God by *relationship*, and yet that men of evil character can be called the children of the evil one.

Mr. Daily quotes the words, "let him that is unjust be unjust still" from Rev. xxii. 11, to prove that there can be no change after death. It would be well

for him to show that that passage refers to the after death state, before he assumes that it proves that there will be no change after that time, and so that the wicked must remain unjust to all eternity. If that were true, Paul was wrong in teaching, "As in Adam all die, even so in Christ shall all be made alive." I Cor. xv. 22.

But God is love, and is the Father of all men just as much now as he ever will be, and all are not saved now, and so his love and Fatherhood are no proof that they ever will be. But I reply, has the divine exhausted itself? Has it done all for man it ever will do? Are the elect all saved now? If not, what proof is there that they ever will be? Christ's reign is a progressive one. The work of salvation is a progressive one. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I Cor. ii. 9. So I think we may trust God's love for the future as well as the past, and not believe that his work is done, or that his Fatherhood will not still receive prodigals, and his son still will seek for his lost sheep until he finds them. Luke xv. 4. I come now to my Third Argument.

III. PAUL'S STATEMENT OF THE GOSPEL.

"Then Paul stood in the midst of Mars hill, and said, ye men of Athens, I perceive that in all things, ye are too superstitious, for as I passed by, and beheld your devotions, I found an altar to the unknown God. Whom, therefore, ye ignorantly worship, him I declare unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needeth

anything, seeing he giveth to all life, and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live and move, and have our being; as certain of your own poets have said. For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And at the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead." Act. xvii. 22-31.

On this passage I note the following points.

1. God is the creator of heaven and earth, and all things therein.

2. He hath made *of one all nations* of men to dwell on all the face of the earth. There is then a *unity of the race.*

3. All are the *offspring of God*, so related to him as *children*. This is said to idolatrous heathen.

4. There is a *sovereignty of God* over all men, to the end that they should seek the Lord if haply they might feel after him and find him.

5. As God is a sovereign, so there is a universal responsibility of men to him; and having introduced this new dispensation of light and knowledge he commands *all men everywhere to repent.* If the benefits of this new kingdom of grace was not designed for *all men*, there would not be this universal command.

6. In this new era Christ has universal rule given

him over men as the *Judge of all.*

7. In all this there is the one God, *Creator* and *Father* of all. His sovereignty has in it the purpose that all should seek the Lord. The one responsibility of *all men* clearly shows the one divine purpose for the *salvation of all.*

IV. UNIVERSAL SUBJECTION THROUGH CHRIST.

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i. 26-28.

"When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained; what is man, that thou art mindful of him, and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Ps. viii. 3-6.

"But one in a certain place testified, saying, What is man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste of death for every man." Heb. ii. 6-9.

1. By virtue of the *Divine Image* in which *man* was *created* he is given *dominion* over all the earth.

2. This is man as the *race*, whom God created to *dwell* an *all the face* of the *earth*, with the task to subdue it.

3. So completely *universal* was this *subjection*, that there was *nothing left* that was not put under him.

4. This purposed subjection is not fully accomplished. "We see not yet all things put under him."

5. But we see the *sure means*, and the *certain proof* of its final consummation. "We see Jesus who tasted death for every man."

6 As it is *man* the *race* to whom is given this universal dominion, yet to be consummated through Jesus, so he tasted of *death for every man*. And so amid all these universals, his death is for *all men universally*. "There is nothing that is not put under him." And because this work is not yet done, is no proof that it never will be; for we have sure proof of its final accomplishment.—[*Time expired.*

MR. DAILY'S SECOND REPLY.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:—Like my brother, I have never learned to beat a retreat. So it is very likely there will be no retreat during this discussion unless one or the other of us learns something new. In explaining what he means by the term, human family, he says he knows of but one human family, and then says that the body, which

was formed of the dust of the ground, does not form the essential part of man. The only human family of which he knows anything about, then, is a family of invisible spirits, which he calls the essential part. In beholding the congregation before me, I either see human beings or I do not. According to the position of my opponent I do not see human beings and never have seen any, and no one else ever has, for they are invisible. The Scriptures teach that God created man of the dust of the ground, after which he breathed into the man he had thus created the breath of life, and the man who was created of the dust become a living soul. He was called man before he received the breath of life. In contradiction to this Brother Hughes says the body is not the essential part at all. In reference to the creation of man it is declared, "male and female created he them." Is there distinction of sex in the spirit world? We are all born of Adam, but if his position is correct we are not to consider that we are born of Adam as human bodies, for the multiplication would then result in the production of a family of spirits. Paul says the *first man* is of the *earth earthy*. You find a man before the *first man*, if you can.

"God is the Father of the whole human family," he says, "not because he created them, but because he created their spirits in his own image." Where does the Bible say that he created the spirits only in his image? The position that God is the Father of the whole human family, and that he is the Father of spirits only, shows that he believes the human family to consist of a family of spirits only. I have a ques-

tion for him right here. Does sin attach to the spirits of mankind or to the flesh? If he answers this I have something more on that point. When I taught school I always tried to keep my pupils expecting something new. In this way I kept up an interest in the work. Do you believe that God punishes all for the sins they commit as much as they deserve to be punished? If so, how does he punish them? In their physical, bodily nature, by the infliction of pain and suffering, or in their conscience, or both?

In reference to the love of God, he argues that God loved the whole world and sent his Son to save the world. The passage on which he attempts to base this argument teaches that whosoever believeth in Jesus should not perish but have everlasting life. This shows that salvation is restricted and not universal! If universalism had been true, Jesus would have said that all the human family would finally believe in him and be saved. To prove by this passage that all will be saved, brother Hughes must prove that all will believe on Christ. *This he cannot do!* I deny that the term "whole world" in this text means every individual, every human being. I also deny that all will believe on Christ, and *demand the proof!*

As to the declaration of Scripture that God is a consuming fire, and that vengeance belongs to him, I will say that as this applies to those who are born again, it is to be considered as purifying the gold by destroying the dross, but in the case of the wicked, there is no gold to be purified for "they are together become unprofitable" (Rom. iii. 12.), their "end is to be burned" (Heb. vi. 8.), and they are to be sent away

"into everlasting fire" (Matt. xxv. 41.).

The case of Jacob and Esau, my opponent thinks, refers to the Jews and Edomites, and not to the election of individuals. But the apostle uses this to illustrate the doctrine of election—the election of individuals. "Neither because they are the children of Abraham, are they all children (children of God): but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." The inspired writer then proceeds to illustrate this election of the children of promise by speaking of the choice made of Isaac and not Ishmael, and of Jacob and not Esau. That these children of promise are individuals and not nations, is shown by Paul's statement in Gal. iv. 28: "Now we, brethren, as Isaac was, are the children of promise." Brother Hughes says, "God hates no one in time. He will hate no one in eternity." God himself said, "Jacob have I loved, but Esau have I hated." Whom shall we believe? Brother Hughes, or God? As God loved Jacob, *but hated Esau*, he does not love all alike, so the argument, based upon the *mere assumption* that he does, *falls!*

He says he did not *assume* that God is the Father of all because he created them, but that he *proved* that he is the Father of all because he created them in his *image*. That makes him their *Creator*, and *not their Father!* So I still say he merely *assumed* it *without proof!* If all are his children because he created them in his image, then there could be no necessity for sinners to be born again. I repeat there is absolutely no

reason to be shown why men should be born again on the supposition that all are already his children. Resemblance does not make us his children. If my child resembles me his resemblance may be an *evidence* of that relation, but it is *birth* that *makes* the relation.

The statement that Adam was a son of God is no proof that all men are his children. The Jews were all the children of Abraham by natural relationship, but only those who were born of God, or born again, who were therefore of the *faith* of Abraham, were considered the children of God, and the promised spiritual seed of Abraham. "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly." These inward Jews were the children of God. Those who were Jews outwardly were not. Jesus would have told the Jews they were all the children of God, together with all men, if that had been true. The fact that he did not, together with the fact that such a statement is not found in all the word of God, is positive proof of the falsity of Brother Hughes' position.

He says the elect are not saved now, and asks what proof there is that they ever will be. This is but a futile attempt to dodge my reply to his argument based upon the fact that God is love and the assumption that he loves all alike. He argued that God is love, therefore all will be holy and happy. I argued from the same premise that God *is* love, therefore all men are *now* holy and happy. The elect are saved in this life, for "He hath saved us and called us, not according to our works, but according to his own purpose

and grace which was given us in Christ before the world began." Brother Hughes believes that all will be saved when punished enough, some not being saved for ages after others, making the salvation of all to come through punishment inflicted upon them.

Paul's statement to the people of Athens, "We are his offspring," implies, if taken literally, that he is merely our Creator; if taken spiritually, it implies that we are born again, and therefore his children. The latter implication would embrace only such as are born of God, including the apostle himself. But he calls upon all men everywhere to repent. Suppose he does; will all repent? Will all men ever repent, turn from their sins, and seek God? Where is the proof that they will?

He argued there would be universal subjection through Christ, basing his argument upon the statement that Christ had tasted death for every man. I ask him to tell us what effect Christ's tasting of death for men had. How does Christ save men? What did he do to save them? From what does he save them? He made the sweeping assertion that Christ is the Saviour of all men. I ask him to tell us how Christ saves, and from what he saves. Does he save from any punishment due to their sins? Does he save them from sinning in this life? Does he save them from death or hell? If he answers I will give some further attention to that argument.

I had not finished my second negative argument when my time expired. I quoted Matt. xxv. 41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, pre-

pared for the devil and his angels." Why is the term everlasting fire used here if it does not mean everlasting fire? It is said in the 32d verse, that before him shall all nations be gathered, at the time of his coming in his glory and all his holy angels with him. All nations have never yet been gathered before him. All nations can never be gathered before him till the nations that are to come are born, and all the nations that have been are resurrected from the dead. At that time he will say, "Depart" &c. In the 46th verse it is said, "And these shall go away into everlasting punishment."

I now invite the candid attention of the audience and my opponent to the following summary of this argument:

1. The proposition implies that there is no everlasting fire, that there is no danger of being cast into everlasting fire, that none shall ever depart into everlasting fire, and that none shall ever go away into everlasting punishment.

2. This proposition cannot be true if the Saviour's language is true. But the Saviour's language is true.

3. Therefore this proposition is not true, and so all the human family will not be finally brought to enjoy a state of endless holiness and happiness.

Negative Argument III. My third argument against this proposition is that my opponent, in denying the resurrection of the natural bodies of the human family, occupies positions that are contradictory. It is not my purpose to introduce a discussion of the second proposition at this time, but merely to offer as an argument against this proposition that it cannot be true if

a denial of the resurrection of the natural bodies of the human family can be sustained.

The persons or natural bodies I now see before me, are members of the human family. Your bodies form an essential, component part of your being. If these bodies return to the dust, and are never raised, then an essential, component part of the members of the human family will never be brought to enjoy a state of endless holiness and happiness. This is a dilemma from which I think my opponent cannot escape. It remains to be seen if he can.

Negative Argument IV. My fourth argument is that the doctrine that all the human family shall be brought to enjoy a state of endless holiness and happiness, meets the approval of the wicked heart of man; that it finds an approving response in such a heart, and is understood, loved and cherished by wicked people. Understand I am not asserting that all who understand, love and cherish this doctrine, are wicked, but only that the wicked *do understand, love and cherish* it, as a doctrine suited to the *gratification of their natural desire for sin and wickedness*. The unchanged heart is "deceitful above all things and desperately wicked," and out of it "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Such a heart must be entirely at variance with God's pure law, and wholly opposed to the divine principles of the gospel, for it can love that only which is assimilated to its likeness. The gospel presents the requirement of self-denial, renunciation of sin. Hence the wicked heart, the one that is in love with wickedness, hates the gospel. It is for this reason that wicked

people have despised those who preached the gospel and have put them to death. This proposition allows all that a wicked heart can love or desire *without any hazard of a final consequence!* Then there can be no reason for the *wickedest heart on earth* to despise the doctrine of this proposition and those who advocate it. Let a wicked person be pursuaded that this doctrine is true, and he will *love* it and *be happy in the belief* of it, because it allows him *to continue in the love of sin and the delightful practice of it with the full confidence and belief that he will be finally brought to enjoy a state of endless holiness and happiness!*

1. Any system of religious doctrine that can be understood, loved and cherished by a wicked heart, must be false in its character and displeasing to God.

2. The system of doctrine expressed by this proposition is understood, loved and cherished by some hearts that are wicked.

3. Therefore, the system of doctrine expressed by this proposition is *false in its character and displeasing to God.*

Negative Argument V. My fifth negative argument is based upon the fact that the Universalist church as an organization is of modern origin.

Belcher, in his "Religious Denominations," says, "The denomination of which we are now writing (Universalists), seems to have had its origin in England somewhat more than a century ago, when the Rev. John Kelly collected a congregation in the city of London. As held by Mr. Kelly and his people, it was combined with a modified form of the doctrine of the Trinity, and it is probable that many individuals

among Trinitarians even at present hold to it." "The doctrines of Universalism were preached in this country quite as soon as they became prevalent in England." "The chief agent in its extension was the Rev. John Murray, who emigrated from England in 1770. He was a follower of Mr. Kelly, already mentioned, and on his arrival in this country zealously preached these views in N. J., Penn., N. Y., R. I., and Mass. As he collected his followers together, and organized them into societies, he may be regarded as the founder of the body."

In a work entitled "A Brief Statement of Universalist belief," by H. R. Nye, a noted Universalist, an admission is made in the following language: "There is a distinct, separate body of Christian believers called the Universalist church. It was organized a little more than a hundred years ago." "The founders of this church were not Atheists." Page 10. No such an organization as the Universalist church was known one hundred and fifty years ago, or prior to that time.

If Christ and his apostles had taught the doctrine of this proposition, then the church founded by them would have been a Universalist church; and as he declares the gates of hell should not prevail against his church, it would have existed through all ages to the present. But no such a church is known to the writers of history prior to the time of Murray.

God gave us the Bible as a plain book to instruct us in the religious life and the true doctrine of salvation. It is intended to be a divine guide to the people in all ages. Great scholars have studied and written about it. Many have loved it so devotedly as to die for it.

Yet if the doctrine of this proposition be true, not one of them ever understood its teaching until modern Universalists arose up to expound it. The true church did not exist from the days of Christ till the days of Murray. How very remarkable this is!

1. If the doctrine of this proposition be true, that all the human family will be finally brought to enjoy a state of endless holiness and happiness, then the Universalist church was founded by Christ in the beginning of the Christian era.

2. But the Universalist church was not founded till the latter part of the 18th century, and was never known to history till that time.

3. Therefore, this proposition, which states a distinctive doctrine of that church, is not the doctrine of the New Testament.

Negative Argument VI. My next argument against the proposition is that all do not become the servants of God in this life, and do not have their fruit unto holiness, and are therefore not made free from sin and do not enjoy in the end everlasting life. Rom. vi: 22: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life." I argue from this text that all who will ever have their fruit unto holiness are made free from sin here and are brought to love the service of God. Many die in love with sin, delighting in the practice of it and despising the service of God as long as they live here. As such are not made free from sin here, they do not have their fruit unto holiness and the end everlasting life. As many die without being made free from sin, and as there is not

the slightest proof any moral change will ever be effected in such after death, it follows that they will never have their fruit unto holiness and the end everlasting life.

Negative Argument VII. My seventh negative argument is that no one can ever see or enter into the kingdom of God without being born again, and that as the essential evidences of that new birth are faith and love, we know that many die and go into eternity without being born again.

John iii. 3: "Except a man be born again he cannot see the kingdom of God."

John iii. 5: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

The creation of man in the image of God (not his spirit merely, but the man himself) constituted him the creature of God. Being born again constitutes him a child. Thus God's people are declared to be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

I John v. 1: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him."

It is God that begets, which constitutes him the Father of those that are begotten or born of him.

I John iv. 7: "Beloved, let us love one auother, for love is of God: and every one that loveth is born of God, and knoweth God."

All men do not have faith. All men do not love God, for it is said, "He that loveth not knoweth not God." Since all do not have faith in God or love for him, all are not born again. Those who are not born again and die in that state, cannot see the kingdom of

God or enter into it. Therefore all will not be finally brought to enjoy a state of endless holiness and happiness. —[*Time expired.*

MR. HUGHES' THIRD SPEECH.

GENTLEMEN MODERATORS LADIES AND GENTLEMEN:—I would like it to be understood by the audience right here, that I have not said in this discussion that man is not body. What I did say, was that the spiritual man is the part that was made in the image of God, and that the body was not. To that I stand; and so a great deal my respected brother said on that subject was shooting wide of the mark. He quoted the passage; "The first man is of the earth earthy." That was said of man as he is now; but as "God is the *Father of spirits*," it is the "inward man," that is the *child of God*. St. Paul says; "There is an outward man and an inward man," II Cor. iv. 16; and the question is which of the two is made in the divine image? Now just as sure as "God is the Father of spirits," and the "God of the spirits of all flesh," so sure is it, that he is the Father of all mankind. And so it is said, "But to us there is but the *one God the Father*." There could not be a clearer statement of the Fatherhood of God, as a universal truth.

He wants to know if I believe the souls of men are sinful. Yes I do. I do not believe the flesh is sinful; though I believe that much that prompts to sin arises from the animal nature. But it is not sin till the rational nature consents to it, and then it is sin.

He inquires if I believe that God punishes every man as much as his sin deserves. I most certainly do, inasmuch as I believe that men will be rewarded according to their works. Does he believe God will punish the elect, or Jesus in the place of the elect as much as their sins deserve? Will he answer? If it be a fact that man's sins, or the elect's sins were transferred or put on Christ, does not that make him the real sinner?

If hating does not mean hating what does it mean? When the words hate and anger are applied to God they cannot mean the same as when applied to man. God cannot be subject to human passions, as he is an unchangeably perfect being. In Rom. i. 18, we are told that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." And Dr. Adam Clark says, "The wrath of God does not mean any uneasy passion in the divine being, but the displeasure of his righteousness." God in his loving nature is ever opposed to sin, and his anger is directed towards it to blot it out and destroy it, and he cannot consistently perpetuate it to all eternity.

Mr. Daily says a Jew may be one in two senses; that he who is one outwardly may not be one inwardly. That is what I have been trying to tell you, my friends. But he says resemblance does not make children. But I say that resemblance in character does make children in a characteristic sense. So Jesus says, "Love your enemies, do good to them that hate you, that ye may be the children of your Father which is in heaven." To do this makes one the child of the heavenly Father, not in relationship, but in character.

He wants to know if I believe that all men will repent. I most certainly do, as one of the necessary steps to the final salvation of all. But again he asks what good Christ's death does for man. I answer: It manifests and commends God's love to mankind:

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." I John iv. 9.

"God commendeth his love toward us in that while we were yet sinners Christ died for us." Rom. v. 8.

It brings life and immortality to light. II Tim. i. 10. And it appeals to men to be reconciled to God. II Cor. v. 20, 21. It does not save man from death, for all must die; nor absolutely from sinning here, for all men sin and come short of the glory of God. But its work is begun here. Many are reconciled to God, and the good work begun will finally be consummated: for as Christ was lifted upon the cross, "he will draw all men unto him," John xii. 32.

He quotes Matt. xxv. 41, "Depart ye cursed into everlasting fire prepared for the devil and his angels." Undoubtedly he will have use for this passage on his proposition, so I pass it here with a single remark, I do not understand the word everlasting here to mean without end, and at the proper time will show it. He makes no argument on the text, and he is not to rely on the mere sound of the word. He is here to prove his positions, and not for mere assumption.

I come now to something I wish was not in this friendly discussion, "that Universalism finds its lodgement in sinful hearts." I deny that Universalism contributes to sin in any way. And I want to ask him a question right here, and that is, Does he believe

in the doctrine of total depravity? If so, please explain how Universalism can make the man who is totally depraved any worse? Would the preaching of God's universal love, and that Christ died for him, make him any more than *totally* depraved?

"But the Universalist church is a modern church, not more than one hundred and fifty years old." Well, I have never been egotistical enough to believe that the church to which I belong is all the church there is. There are good men in all churches, and there has never been a time since Christ's church was founded, that there were not Christians in the world. There were Universalists in the ancient times. The first Christian school was at Alexandria. Clement and Origen were among its first and most noted teachers, and both were believers in the final salvation of all mankind. That goes back to a very early day. Besides there was Theodore of Mopsuestia, Gregory of Nyssa, and others down to the time of St. Augustine, who said there were "very many" who believed in Universalism in his day. So it is no new doctrine.

I want to ask my brother if it is true that his church will expel a member for believing that Christ died for all men, and so for believing that all will be saved? And if it be true that Christ did not die for all men, is it then possible for any of those for whom he did not die to be saved? Of course I expect him to answer in the negative. For they are not of the elect and were doomed to damnation before they were born; and who then is to blame for their fate foreordained before the world was? Has Universalism contributed in any way to it? I call attention to the fact that brother

Daily prosecutes this discussion on the grounds of Arminianism, just as though men have some agency in their salvation, which he does not believe, if I understand his creed rightly.

God, he says, gave us the Bible, a plain book, and no one understands it as do modern Universalists. But how many understand it as he does? Does not the great majority of Christians understand the Bible to teach that Christ died for all? And that God sent his Son to save all? Besides there are a great many in the so called Orthodox churches, that believe that there will be an opportunity for salvation in the future life, as all do not have a fair chance here. This I very well know; but what is the difference so far as my friend is concerned? This much, it shows that there is a growing sentiment in the Christian church in the belief that God will deal fairly with his children, and that Christ's doctrine goes over into the future state, and is coming nearer to the Universalist position. I come now to my Fifth Argument.

V. Mission and Ministry of Christ.

In proof of my position, I read the following passages of Scripture:

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Jno. iii. 17.

"We have seen and do testify that the Father sent the Son to be the Saviour of the world." I Jno. iv. 14.

"For the Son of man is come to seek and save that which was lost." Luke xix. 10.

"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief." I Tim. i. 15.

1. The purpose of Christ's Mission and Ministry is the salvation of the world. It is not to be confined to the elect or any special class. It is to save the sinful, and "all have sinned and come short of the glory of God." Rom. iii. 23. The question turns in this discussion not on Christ's ability to save, but on *how many* he came to save: for if he came to save all, then my friend must admit all will be saved! Who believes that? Why, my friend's whole church believes that. And as these texts prove the universality of Christ's mission, so all will be saved.

2. To this end Christ is Lord of mankind, "For to this end Christ both died and rose again that he might be Lord both of the dead and the living." Rom. xiv. 9. The *dead* and the *living* include all in this world and all in the spirit world. To be Lord over all is to have rule and dominion over all. And so Jesus claims that, "All authority was given into his hands in heaven and earth." Matt. xxviii. 18. And St. Paul affirms that, "he shall change our vile body and fashion it like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phil. iii. 21. And we have not only affirmed here universal dominion and authority, but also the *ability* of Jesus to subdue all things unto himself, which seems conclusive and final.

3. For the full accomplishment of his mission, Christ's ministry is addressed to men both here and in the spirit world.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also he

went and preached unto the spirits in prison; which sometime were disobedient, when the long suffering of God waited in the days of Noah." I Peter iii. 18–20.

"Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." I Peter iv. 5, 6.

1. The reason of Christ's ministry to the dead is that "they might *live according to God in the Spirit*," which is salvation. Christ's judgment is a universal one; he judges by his word, and this necessitates a universal proclamation of the gospel. For men are not judged by a gospel they never heard. He cannot judge those who have died without a knowledge of him by his word if they never heard that word. It would be unjust to hold men responsible for principles of which they have no knowledge.

2. Christ will accomplish the purpose of his mission and ministry.

"And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." John iv. 41-42

Now that was the conclusion of those who heard Christ's own preaching. They had first believed on the report given by the woman of Samaria, but now they believed because they had *heard him for themselves;* that he was "the Christ, *the Saviour of the world*.

I now advance to my sixth argument:

VI. CHRIST WILL DRAW ALL MEN TO HIMSELF.

"Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the

earth, will draw all men unto me." John xii. 41, 32.

1. The phrase "all men" is to be taken in its full literal sense. There is no reason in the text or context for its limitation. By being "lifted up" he refers to his death upon the cross, and as "he tasted death for every man," so he will draw all men unto him, for he died for all.

2. By drawing all men, he means teaching them, influencing them by his word and Spirit. This is evident from his words in John vi. 44. 45:

"No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and learned of the Father, cometh unto me."

Now it is the teaching of Jesus which draws men to him; and his truth is the very power of God, and omnipotent, the time will come when all men will be drawn to him.

VII. ALL MEN WILL COME TO CHRIST.

"All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of him that sent me, and this is the will of the Father that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." John vi. 37—39.

1. To come to Christ is to believe in him and become his disciple. It is to so come to him as not to be cast out.

2. All for whom Christ died, and all whom he came to save, are given to him. For he came down from heaven to do his Father's will: and "God will have all men to be saved, and come unto the knowl-

edge of the truth." I Tim. ii. 4. "The Father loveth the Son, and hath given all things into his hands. John iii. 36. So the sure conclusion is that all will come to Christ.

VIII. UNIVERSAL RECONCILIATION TO GOD.

My eighth argument is based on those passages which teach a universal reconciliation to God.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but into him that died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things have passed away, and behold all things have become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation: To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." II Cor. v. 14-19.

"For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven." Col. i. 19, 20.

1. The word *world* and the phrase *all things* in earth and heaven, comprise all mankind, all for whom Christ died, and "*he died for all*" universally, for "*all were dead.*" Will my friend deny the moral depravity of all mankind? If not, then he consents to the moral death of all, and so to the death of Christ for all.

2. All the reconciled are saved, saved by "his ministry" and "word of reconciliation." They are

"in Christ," "new creatures," and "live unto Christ."

3. This reconciliation will be finally as universal as is the phrases "the world" and "all things in heaven and in earth."—[*Time Expired.*

MR. DAILY'S THIRD REPLY.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:—We are getting along very nicely with our discussion. I predict that we shall continue to get along nicely, and that this will be a very agreeable debate.

It becomes my duty to give attention to the speech to which you have so patiently listened. It can hardly be expected of me, of course, to give particular attention to everything that my brother says, but I shall give attention to all that he offers in the way of argument that is pertinent to the question we are discussing. He has made the argument that God so loved the world that he gave his only begotten Son, and that the purpose of sending Christ into the world was that the world, all the human family, should be saved. I want you to observe, however, that the Saviour declares in the text, that *whosoever believeth* in him should not perish, but have everlasting life. But he says all the human family will ultimately believe. Then why did not Christ say so? If that had been true he would have said, God so loved the world that he gave his only begotten Son, that all the human family should ultimately believe, and not perish but have everlasting life! My brother's position that

all will finally believe is a mere assumption of his without the shadow of proof. He accuses me of prosecuting this debate on the grounds of Arminianism. I deny the charge. I have not advocated a single Arminian principle. He also says all will repent as one of the necessary steps to the final salvation of all. This is another assumption of his without proof.

I now want to notice the term "world," as given in the passage alluded to. Our brother puts a great deal of stress on that, and grew very warm in arguing that the term world necessarily signifies the whole race of mankind. I read this in the word of God, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Ps. xxii. 27. 'All the kindreds of the nations" shows that the term world is used in a representative sense. "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him," yet I read in God's word also where it is said that "the wicked shall be turned into hell, and all the nations that forget God." Ps. ix. 17. I read also in Rev. xiii. 3, where it is declared that "all the world wondered after the beast." I quote these passages to show that the term "world" is often used not to include all the members of the human family, all the human race, but is used to embrace all the nations of the earth representatively. So when the Saviour said "God so loved the *world*," he taught that God not only loved his people among the Jewish nation, but all of his people of all nations, Gentiles as well as

Jews. Our Saviour said in John xvii. 9, "I pray not for the world, but for them which thou hast given me; for they are thine." Will my opponent say that Christ meant all the human family by the use of the term "world?"

Now let us come to some of his other points. He says man is a child of God because he was created in his image, and insists that it is the spirit of man only that is thus created. The Bible says God made *man* in his image; brother Hughes says he made only the *spirit* of man in his image. If that were *true*, it would render the spirit a *creature* of God and not his *child*. But that is not only an *assumption without proof*, it is a *positive contradiction of Bible teaching*. "So God created man in in his own image, in the image of God created he him; male and female created he them." This shows that it was *man in his bodily person* that was created in the *image of God* as male and female, and *not the man's spirit merely*. In his created state of primeval innocency, as he came from the hand of his Maker, he was good and very good, being sinless, and having a pure conscience, and having dominion over the inferior works of creation; but when he sinned he lost that divine image, and became a rebel against God.

Brother Hughes says that the spirit, and not the flesh, is sinful. I ask him now if punishment is inflicted on the body for the sins of the spirit. If so, why? How can a sinful spirit become pure and holy by punisment inflicted on the body? He says all sinners are punished as much as they deserve to be for the sins they commit. Then is there any such thing

as forgiveness? Does the Lord ever forgive any sins, if all sinners are punished as much as they deserve? Let me illustrate: Suppose this brother ows me ten dollars; and I go to him and say, "You owe me ten dollars; I forgive you the debt, but you must pay me every cent of it." Would there be any forgivenss in that? Suppose God should say, I intend to forgive you, but I shall punish you for every sin. My brother cannot show that there is any forgiveness on such hypothesis. I take the position that God does not have mercy on any sinner of Adam's race according to his position, for to be merciful is to treat one better than he deserves. More about that later.

The first man is of the earth earthy. He says that applies to man as he is now. But he is trying to prove that the whole human family is to be finally holy and happy. I suppose he must not mean the human family as it is now! It is the body that is of the earth earthy, which is the man that God created of the dust of the earth. Was he not called man before God breathed into him the breath of life? I want him to come to that question. I may be a little hard to satisfy, but I feel that this congregation is not satisfied with his evasions on that point. Was not man created male and female? Are we not born of that man as his descendante? As such, are we not of the earth earthy? As the human family, the offspring of Adam, are we not fleshly beings, born of the flesh? And if that which is created of the dust and born of the flesh never goes to heaven, how is it that the whole human family will be finally holy and happy?

With reference to God's loving Jacob and hating Esau, the position my brother has taken is that hating does not mean hating as applied to God. Then how do we know that loving means loving as applied to him. This is only an attempt to avade the force of my proof that his position that God loves all alike is false. That text proves that God does not love all alike, and there is no evading it. So his argument based on the love of God falls. He says God's nature is ever opposed to sin, and his anger is ever directed toward it to blot it out and destroy it. How does he do this? By punishment inflicted on sinners? That cannot be, for punishment will never render them innocent.

A Jew who is one inwardly, is a child of God' having experienced the new birth or circumcision of the heart; while one who is merely a Jew outwardly, is not a child of God. If all were children of God by natural creation, then to be a Jew outwardly would have been sufficient, and there would have been no necessity of any ever being born again or circumcised in heart.

How does the death of Christ commend the love of God to mankind from the standpoint of Universalism? He did not save any from sinning, or from punishment, or from death, or from hell, or from anything else, according to the theory of my opponent! The death of Christ amounts to nothing in his system! He had as well not have died, if Universalism be true! He says, "Many are reconciled to God, and the good work begun will finally be consumated." If all are punished in order to their reconciliation, what

does the death of Christ, or any other work of Christ's have to do with their reconciliation? *Not one thing!*

Referring to Matt. xxv. 41, where it is said some shall depart into everlasting fire, he says everlasting does not mean everlasting. (Mr. Hughes—"I did not express it that way.") I expected him to say that. Everlasting does not mean without end! If it doesn't, what does it mean? Could they depart into everlasting fire, if there is no everlasting fire?

He expresses regret that I intimated, as he says, that Universalism contributes to sin. That is not what I said. It is a misunderstanding, I think. I did not say that all the people who believe in Universalism are bad people. I did say that the wickedest man in the world could believe in Universalism and love it, because it allows him to live in sin, and promises that if he dies in the love and practice of sin, he will be just as happy in the end as the best man that ever lived. I have known wicked men to say they believed the doctrine of Universalism, and the manner in which they said it proved to me they loved it. My argument was that a wicked man cannot love the true gospel, cannot know the things of the Spirit of God, because they are spiritually discerned. I Cor. ii. 14. This is proof that the doctrine is false.

In referring to my argument founded on the fact that the Universalist church is of modern origin, he says there has never been a time since Christ's church was founded that there were not christians in the world, and that there were Universalists in ancient times. That does not touch the argument. He does not deny that his church was founded not more than one hun-

dred and fifty years ago, and he does not attempt to find a Universalist church in history prior that time. That there were some who held to some form of Universalism is not denied. Nearly every error has had advocates in ages past. My argument was that if Christ and his disciples had taught Universalism, then the church founded by them would have been a Universalist church; and as Christ said the gates of hell should not prevail against his church, it would have continued as a Universalist church. But no such a denomination ever existed prior to one hundred and fifty years ago. Therefore Christ and his disciples did not teach Universalism.

Whether or not my church would expel a member for believing Christ died for all, has nothing to do with this question. I am not here to say what my church would fellowship or not fellowship.

He tries to base an argument on the "Mission and Ministry of Christ," and quotes, "God sent not his Son into the world to condemn the world, but that the world through him might be saved," and, "The Son of man is come to seek and to save that which was lost," &c. These passages do not teach that he was sent to save all the people that are in the world, or all the people that are lost. But I ask him again how Christ saves sinners, what he does to save them, and what he saves them from. He says he does not save them from sinning, or from punishment, or from dying, or from hell. Does he save them at all? If so, HOW? We want to know *what the death of Christ, or his Mission or Ministry, has to do with the salvation of any sinner, according to Universalism!* If all are

the children of God by creation, and he punishes all for their sins as much as they deserve, and then makes them holy and happy because he has punished them enough, *would not all have been saved if Christ had never come?* He cannot show what the Mission and Ministry of Christ has to do in the salvation of any according to his theory. So all his arguments on that go for nothing.

He argues that Christ is Lord of all mankind, and quoted, "For to this end Christ both died and rose again, that he might be Lord both of the dead and the living." What is it that dies when the spirit leaves the body? If it is the body that dies, then he is Lord of the body, and will bring it forth from death. When Paul says, "He shall change our vile body and fashion it like unto his glorious body," he proved he was Lord of the body that is dead after the spirit leaves it, but that is no proof that all bodies will be so fashioned.

He argues that Christ's ministry is addressed to men in the spirit world as well as here, and quotes I Peter iii. 9: "By which also he went and preached to the spirits in prison." When was that? In the days of Noah. He *assumes* that "the spirits in prison" are the spirits of the dead while in the spirit world. This is the way Universalism builds its arguments, by assumptions. He then goes to I Peter iv. 5, 6: "Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached to them that are dead," &c. Not to them that were dead, but to them that *are* dead. This is another job of bolstering up. He will

have a good deal of that to do before he gets through with this discussion.

In attempting to prove that all the human family will be brought to Christ, he quotes, "And I, if I be lifted up from the earth, will draw all *men* unto me." The term "*men*" in this text is not in the original, and it is therefore italicised in the New Testament to show that it is supplied. The explanation of this is found in John iii. 14 : "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." He has said the sinner must believe, and as some do not believe in this world they never will believe, unless there is a change in the next world, which can never be shown. The fact is, the restriction clearly indicates that some will never believe. An explanation is also found in Rev. vii. 9, 10 : "And after this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." As these were *of* all nations, and kindreds, and people, and tongues, all that constitute these classes are not included. This accords with Rev. v. 9 : "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and people, and nation." As they were redeemed *out of* every kindred, people and nation, there were some that were not redeemed. The term "all men" is restricted just as "every man"

is in the following passage : "The law and the prophets were until John ; since that time the kingdom of God is preached, and every man presseth into it."

In regard to the language of Christ: "All that the Father giveth me shall come to me," I will say that brother Hughes is a scholar and understands the English language, and, something more, he knows that the number that shall come is restricted by the language to those given by the Father. If all persons had been given to Christ, he would not have said, "*All that the Father giveth me* shall come." He would have said, "The Father giveth *all persons* to me and *they* shall come." But Christ also said, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." This also is restricted. To teach Universalism it should read, "Every man hears and learns and comes." Does every body hear? Jesus said to the unbelieving Jews, "Why do ye not understand my speech? Even because ye cannot hear my words." John viii. 43. God is the teacher, by his own blessed Spirit, in the hearts of his children. He says by the prophet, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

From Col. i. 19, 20, he reasons that all people will be reconciled to Christ. The "all things" in that passage must be considered with very important limitations, or it would be made to include the brute creation as well as man. The same form of speech is used in reference to the work of John the Baptist, who was said to be sent to "restore all things." Matt. xvii. 11. This is said of him by the prophets, and it received

the sanction of Christ by his quoting it. Yet it is said that some rejected the counsel of God against themselves. Luke vii. 29, 30.

"If Christ died for all, then were all dead." If this means that they were dead morally, then their being dead in sins depended upon Christ's dying for them. But man was already dead in sins independent of the death of Christ. This is conclusive proof that such a death is not meant. All he died for were dead because he died for them ; that is, his dying as their substitute, and bearing their sins in his body on the tree, stood as their sacrificial offering. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness."

"As in Adam all die, even so in Christ shall all be made alive." The apostle then explains : "But every man in his own order : Christ the first fruits ; afterward they that are Christ's at his coming." This proves that all will not be Christ's at his coming, for the language is restrictive, and any one who understands the English language knows it.—[*Time expired.*

MR. HUGHES' FOURTH SPEECH.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:—We have now listened to brother Daily's third speech, and we want to see how much progress he has made, or whether he has made even a little indentation in "brother Hughes' argument" or not. Well,

when it is said "whosoever believeth in him shall be saved," that restricts the meaning of the passage to a part of mankind. Not at all. I have not said that the unbeliever is saved or that he will be as long as he is an unbeliever. All my arguments turn on the position that all men will become believers, that Christ will draw all men to him by his word and Spirit; and all men will come to him. And the argument here is based on the fact that God loved the world and sent his Son to be the Saviour of the world. The work is consummated just as far as men repent and believe, and its final consummation will be when all men "shall bow the knee, and confess his name to the glory of God the Father."

But he quotes, "The wicked shall be turned into hell and all the nations that forget God." Ps. ix. 17. In the revised version the word *Sheol* is never translated hell, as here in our Authorized version. And I ask him does that word ever mean a place of endless punishment? If so let him prove it, if he can, and not rely on mere assumption as he does here. It may mean present punishment here, and the presumption is that way. In the verse just before, it is said, "The Lord is known by the judgment he executeth: the wicked is snared in the work of his own hands." God cannot be known now by a judgment in the far future, but he can be by a judgment in which the *wicked is snared* in the work of his own hands. The text favors punishment here, and if so all right, and if it means punishment hereafter all right, it cannot be endless, for *Sheol* is to be *destroyed*, and I ask him if that can mean a place of endless punishment?

But he wants to know if all the world are the people of God. Whose people are they then? Whose people are you before me? Are you the devil's people? Then you ought to serve him, for he has a right to your services! If then there is a part of mankind who are the devil's people, totally depraved, then they never can be saved whatever they do, and who is to blame for their eternal misery?

"Everlasting does not mean everlasting." When we come to the next proposition, I will give you some proof on that, and I do not propose to take up my time on it now. "But if man is not body, then you never saw man." God is Spirit and you never saw him. And God made man in his own image, and God is the "Father of spirits," so man is spirit as well as body, and you have never seen all of man as you have not seen his spirit. You have seen his body, that is all.

"No need of being born again if man is a child of God." Now I have taken the ground that man was created in the divine image, and is by virtue of that fact a child of God, though he may have fallen away as all men have, and the new birth is not to restore relationship, *but character*.

Again he says, "Sinful hearts cannot love the gospel: wickedness loves sin." Well, according to my brother's doctrine, that was the condition in which all men are born, entirely depraved, wholly incapacitated for any thing good, and unless Almighty power comes to their rescue they are hopelessly doomed. I believe men are sinful, but that there is good in them, having been created in the divine image, and God loves them and that is the pledge of their final redemption. But

if sinful hearts cannot love the gospel who is responsible for the condition that they are in? And who is to blame for their eternal damnation? Will he tell us?

There has never been a time since Christ founded the church upon the rock of eternal truth that there have not been christians in the world, and there has never been a time when there was not the same principle in it which I am preaching today. Origen was born in the year of 185, and the school at Alexandria was in existence then. In that school was taught the doctrine of the final salvation of all men, and that doctrine was explicitly taught by learned men down to the time of Augustine who said there was *very many* in his time who believed it. And in all that time Universalism was as clearly recognized as any other doctrine.

But he says he does not believe there will be any change after death, and wants to know how Christ saves sinners? I ask him, does any man die perfect in this world? If not, and there is no change after death, then his doctrine condemns every man, and there is no salvation for any. How does Jesus save sinners? I answer by his word and spirit, so influencing them that they come to him, so as not to be cast out.

Next I come to his question in reference to punishment and forgiveness; and he wants to know if all sins will be punished. I refer him to Ps. lxii. 12, "Unto thee, O Lord, belongeth mercy; for thou renderest unto every man according to his work?" In the administration of divine justice God renders to every man according to his work, and does it in *mercy*

as well *as justice*. Does not that teach punishment for all sins? I will give my brother a passage or two here. Amos. iii. 2, "You only have I known of all the families of the earth; therefore, I will punish you for all your iniquities." Does he believe that? Even the peculiar people of God are to be punished for *all their iniquities*. Does not that answer his question? Turn to Hebrews ii. 2, 3, "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation?" If there is no escape then men shall receive a *just recompence* of reward for *every transgression* and *disobedience*.

"But who were the spirits in prison? I answer they were the spirits of those who were disobedient in the times of Noah. When did Christ preach to them? He preached to them after he was put to death in the flesh, and quickened in the spirit; and he preached to them when in prison. So we learn from the 3d. chapter of I Peter. In the next chapter it is said, "For, for this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." verse, 6. The preaching was to spirits, not to men in the flesh, that they might "live unto God *in the spirit*." So there is preaching of the gospel in the future world.

My brother takes the position that the phrases "the world," and "all men" do not mean all men literally, but as I understand him, "his people" among all nations representatively, and so he understands Ps.

xxii. 27, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall come and worship before him." That is, so shall there be a people out of all the kindreds of the world, not all mankind really. I have something now I wish to offer upon that subject, for I deem this matter important, and upon which this controversy turns.

First, I understand that when the word world refers to man in its first and most literal meaning, it is a universal term and means all mankind, as does the words "all men," and "every man" in their first or primary meaning, and that it devolves on my opponent to show that in the proof texts I have given that there is a reason why they are to be restricted in their meaning. Of course, I understand that these words are not always to be taken in their full meaning, as in their historical meaning, or in their particular application to some time, place or subject, but in these proof texts of mine there is nothing in text, context, or in nature of subject that so limits them, and so they must be understood in their full and unlimited significance. I will now give you many passagss illustrating this point.

"God was in Christ reconciling the world unto himself."

The word *world* here to includes all that is expressed in Col. i. 19, 20.

"For it pleased the Father that in him should all fullness dwell; and having made peace by the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth, or things in heaven."

I can see no limitation, nothing to require it. Take these passages that follow:

"God so loved the world that he gave his only begotten Son." Jno. iii. 16.

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Jno. iii. 19.

"Behold the Lamb of God that taketh away the sin of the world." Jno. i. 29.

"For the bread of God is he which cometh down from heaven and giveth life to the world." Jno. vi. 33.

"The bread that I give is my flesh, which I will give for the life of the world." Jno. vi. 51.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. Jno. xvii. 20, 21, 23.

"Then spake Jesus again unto them, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Jno, viii. 12.

"And Jesus said, For judgment I am come into the world, that they which see not might see, and they which see might be made blind." Jno. ix. 39.

"If any man hear my words, and believe not, I judge him not, for I came not to judge the world, but to save the world." Jno. xii. 47.

The word *world* does not in a single instance mean the *righteous* excluding the wicked; nor the elect, or a special people. But in all instances where it means less than all mankind, it means specially the *wicked* excluding the righteous; as in the following passages:

"If ye were of the world the world would love its own; but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you." Jno. xv. 19.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Jno. xvi. 18.

"I have manifested thy name unto the men which thou gavest me out of the world." Jno. xvii. 6.

"They are not of the world, even as I am not of the world." Jno. xvii. 16.

"We know that we are of God, and that the whole world lieth in wickedness." I Jno. v. 19.

"And he is the propitiation for our sins; and not for ours only, but for the sins of the whole world." I Jno. ii. 2.

In the very nature of the case there can be no limitation of the word world to an elect or special few. Why make an universal term when applied to mankind mean the smaller part—much the smaller part? When limited to a part of mankind the text indicates it, and it includes the unsaved, the much larger part. So these texts stand in all their force as full proof of my proposition. God loves the world; God was in Christ reconciling the world to himself, and he sent his Son to be the Savior of the world. And we can be perfectly sure, therefore, that he is "indeed the Savior of the world."

In the text concerning those in Thessalonica who were contrary to *all men*, I Thess. ii: 15, any one knows that the phrase is not used in an universal sense. It is a historical instance, it limits itself. But is that any reason why, where it is said Christ "tasted death for every man," it is not to be understood in its true and unlimited sense? Judge the text by its connection and the subject to which it is applied. We determine how many have been given to Christ as spoken of in Jno. vi. 37, by the direct teaching in Jno. iii. 35, "The Father loveth the Son and hath given *all things* into his hands," and the fact that "he is the Lord of the dead and the living." He certainly gave to Christ all he desired him to save. And having sent his Son to be the Saviour of the

world, we cannot say he does not desire the salvation of all; and so gave all into the hands of Christ.—[*Time expired.*

MR. DAILY'S FOURTH REPLY.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:—It will not take very long to speak a half hour if I hurry, and I will try to hurry. There is one question to which I desire my brother's attention that he has not noticed. The question is, Will punishing a guilty man for his sins ever make him holy? Is holiness or innocency ever the result of punishment?

In referring to the restricted passage, "Whosoever believeth in him should not perish but have everlasting life," he says his position is that all will believe. Do all believe in this life? Do any die without believing? If they do, the change must be in the future world. If you say there is any change, any repentance in the future world, *prove it. The burden of proof rests upon you. Proof* is what we want, not *assumption! Assumption* might go very well if you had only those before you that believe your doctrine, but there are those here, and I am among the number, who do not believe it. To satisfy us you must *prove* your position, and not merely *assume* that it is true.

"Sheol, he says, is never rendered hell Psalm ix. 17, "The wicked shall be turned into *sheol*, with all the nations that forget God." I used that to prove the terms "all the ends of the world," and "all the kindreds of the nations, in Ps. xxii. 27, do not

mean all the human race, but must be taken in a restricted sense. I shall notice this passage again more fully when I come to my proposition.

He argues that the spirit of man in being created in the image of God became his child, and therefore all the spirits of the human family are his children. I ask how it can be that creation constitutes one a child. Do you recognize any distinction between being a mere creature and being a child of his? Does not creation constitute us creatures of the Creator, and not his children? If creation constitutes human beings the children of God, I cannot see why that same work does not make the brute creatures his children. The distinction of being created in his image cuts no figure in the case, for that renders us only a higher order of creatures.

He refrered rather sarcastically to my assertion that sinful hearts that are in love with sin cannot love the gospel, in presuming to deny that position. Does he mean to say that such hearts can love the gospel? Hearts that have no love for God, that despise him—does he say that men in that condition love the gospel? I say they can love Universalism, and some of them do, but they cannot love the gospel.

I never saw God, he says, for he is a Spirit. That is true. But he reasons that I have never seen all of man, because I have not seen his spirit. How weak that is! I have never seen the *spirit* of a man, but who, except a Universalist pressed in a debate, would contend I *had never seen a man* for that reason?

There have always been people who believed in Universalism, he says. I suppose there is not an

error under the sun but that there have been people for ages who held it in some phase. But I say there is no record of a Universalist church farther back than one hundred and fifty years. Mr. Nye, a noted Universalist, testifies, "There is a distinct, separate body of Christian believers called the Universalist church. It was organized a little more than a hundred years ago." There never was such a distinct, separate body, before. This is *positive proof that the doctrine of that church is false, and there is no setting that fact aside!*

He asks if any man dies perfect, in attempting to make the point that they all die in an unperfect state in this world. Assuming that I would admit that they all die imperfect here, he draws the conclusion that all would be condemed, if there is no change after death. I quote you the opinion of Paul in Heb. vii. 19: "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." All that have this better hope, which is received in regeneration, are made perfect by the one offering of Christ, for it is said, "By one offering he hath forever perfected them that are sanctified." These die perfect, not being punished as much as they deserve to be for their sins. He argues that God will not be merciful even to the sins of his people, but will punish them all for every sin they commit as much as they deserve to be punished. But God says to them, "I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more." He *chastises* his children for their disobedience, but that is not an *atonement for their sins*.

He says the body dies at death, and not the spirit. Then when it is said he is Lord both of the dead and the living, it is the body that is referred to as being dead. He has authority and power over dead bodies to resurrect them, as he did the body of Lazarus. I will show the destiny of man's body when I come to my proposition.

All the use he makes of being born again is that they may become children of God in some kind of moral sense. He does not meet the argument I made that if all are children of God by creation, which he has not proved and cannot prove, then it is not necessary for sinners to be born again.

He says if it is necessary he will say something about how Christ saves sinners. I want him to say something about that. If Christ does not save sinners from punishment, from death, from sinning or from hell, *does he save them from anything? If so, from what?* I want him to tell *what he saves them from and how? Get out of the brush, and show yourself, so I can know just where to shoot!*

In trying to prove that the term "world" in the passage he quotes means every individual of the human race, he refers to the text that says Christ tasted death for every man as an evidence of the supposed unrestricted use of such terms. In the second chapter of Hebrews, in which that text is found, the term "every man" is restricted to those brought to glory by the captain of their salvation, spoken of as "many sons." "All that the Father giveth me shall come," is another supposed proof. The restricted sense expressed in that passage is a positive denial that

all universally will come, and I think he knows it.

His position is that the gospel must be preached to all. As it is not preached to all in this world, he assumes it will be preached in the next. He has quoted the commission, "Go into all the world, and preach my gospel to every creature," to support his position. He did not give the text in full. I ask him, Is the gospel preached to *all* the members of the human family by those who are sent out to preach it? He says it must be preached to all; that is the way sinners are brought to Christ. Is it preached to all the members of the human family? Admitting it is not, he assumes it will be preached in the future world, to sinners after they are dead. It will not be preached by ministers sent out to preach it, surely. I assume he will not take the position that he and I will preach the gospel to sinners after we are dead. Yet he takes the position that by this preaching all the world will be brought to Christ. But he says Christ preached to the spirits in prison after his death, and that this means he preached to sinners in the spirit world. That preaching is spoken of as done in the past, the time being specified as the days of Noah. So that preaching is not going on now.

Negative Argument IX. I offer my ninth argument against the doctrine of this proposition, which is that Jesus plainly taught that both soul and body of some would suffer in hell after the death of the body.

Matt. x. 29: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Luke xii. 4, 5: "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

When is this destruction to be? After the body dies. Both soul and body are to be destroyed in hell. This being true, all will not be finally holy and happy. If there is no such place as hell, if there is no punishment of the body after death, and if there is no danger of anybody being cast into such a place, then Christ used deceptive language. Christ was addressing the Jews here in language that was plain enough for any one to understand, and instead of correcting the opinion the Jews held, he sanctioned and confirmed their opinion by teaching the same thing himself by showing that the soul and body could be cast into hell after death of the body. We will wait and see if Brother Hughes attempts to evade this argument. But I make this summary of the argument before I leave it:

1. A proposition that teaches or implies that there is no such a state into which the soul and body can be thrown after the death of the body, contradicts the teaching of the Saviour and is false.

2. This proposition denies there is such a state into which the soul and body can be cast after the death of the body, and contradicts the teaching of the Saviour.

3. Therefore, this proposition is false.

Negative Argument X. I now invite your attention to my tenth argument. It is drawn from the teaching of Jesus in the following passage:

John viii· 21-24. "Then said Jesus unto them, I go my way, and ye shall seek me, and shall die in your sins : whither I go ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath ; I am from above : ye are of this world ; I am not of this world. I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am he, ye shall die in your sins."

This language was addressed to the Pharisees who did not believe in Christ, and who declared that his record was untrue. He plainly teaches in this declaration, "Ye shall die in your sins ; whither I go ye cannot come," that those who die in their sins cannot go after they die where he went after he died. He taught in the twenty-fourth verse that to die in unbelief would be an evidence or proof that they would die in their sins. After thus dying, he positively asserts that they could not go where he went after death. I want this audience to give close attention to whatever reply my opponent may attempt to make to this argument, if he attempts to make any, and see if his explaination of the text is not an attempt to evade its plain teaching.

Negative Argument XI. I now advance to the eleventh argument against this proposition. It is predicated on the teaching of the circumstance of the rich man and Lazarus. Luke xvi. 19-31

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day ; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores. And it came to pass, that the begger died, and was carried by the angels into Abraham's bosom : the rich man also died and was buried ; and

in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented, and beside all this, between us and you there is a great gulf fixed : so that they that would pass from hence to you cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, Father Abraham : but if one went unto them from the dead, they will repent, and he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

This lesson is plain. It seems that it ought not to require any explanation whatever. Though there are some embellishments here, that cannot be called in question, but that does not destroy the fact that is embellished. That there is some figurative language in this is certainly true, but that will not destroy the facts that are plainly asserted in this lesson. I take the position that this is actual history related by Christ, from whom nothing but the truth could come. The teaching of Christ would have been incomplete without the instruction contained in this narrative. As he was a teacher sent from God, it must be expected he would give plain instruction in regard to the future life. If beyond the grave there is a place of rest and peace, it is expected he would speak of it.

If there is a world of woe after death, he would lay it open also and give plain instruction concerning it. In all cases that Christ spoke parables it is said that he spoke a parable unto the people. It is not said here that this is a parable. It is said there *was* a certain rich man, and there *was* a certain beggar that lay at his gate. In this historical narrative, given by the wise teacher, he has lifted up the curtain that covers the dark world of death and condemnation, and bade us behold how fearful a thing it is to be lost. We are made to look in upon one who was rich in his lifetime, living in splendor and faring sumptuously, but after death was so poor he could not purchase a drop of water. He suffered after death without the least prospect afforded him of mittigation or cessation. If there had been any prospect of future deliverance Abraham would have informed or reminded him of it, and encouraged him to have fortitude because of relief that would certainly come. But no hope is afforded; the gulf is fixed, it cannot be passed. I think I know the stand my brother will take with reference to the teaching of my blessed Saviour in this lesson. But I shall not anticipate his explanation, but think I can safely promise to meet it when it is made.—[*Time expired.*

MR. HUGHES' FIFTH SPEECH.

MESSRS MODERATORS, LADIES AND GENTLEMEN:—I am very glad to appear before you this morning again in defense of the proposition you have just heard read. First, I wish to call your attention to the insinuation made two are three times in this discussion by Mr. Daily, that some of my interpretations of scripture were made to evade their plain teachings. He cannot consider that as courteous, and it is palpable violation of our rules. He surely would not have done so, had he not been a little disturbed in his mind.

"Whosoever believeth," is no restriction if all become believers, as is a legitimate conclusion, seeing that "God so loved the world, that he gave his only begotten Son;" whom "he sent not to condemn the world, but that the world through him might be saved. John iii. 16, 17. But what is the proof of faith and repentence after death? My whole argument bears upon that point. I regard man as a free, accountable being, with the same capability and responsibility in both worlds. God as the same loving and just being hereafter as here, and the direct teaching of scripture, that "the gospel was preached to the dead, that they might be judged according to men in the flesh, but *live according to God in the spirit.* I Peter ix. 6. Christ's preaching to spirits in prison. I Peter iii. 18, 19. This preaching was not done in the days of Noah as he assumes, as is manifest in the better rendering of the Revised Version: "Christ was

put to death in the flesh, but made alive in the spirit; in the which he went and preached unto the spirits in prison, that were aforetime disobedient, when the long suffering of God waited in the days of Noah." The disobedience was *aforetime in the days of Noah*. The preaching was to them *in prison after the death of Christ*. It was to them as *spirits*, by Jesus in his own *individual spirit*. And this calls for something more from Brother Daily than mere assumption, and loud assertion on his part.

But his reference to "The wicked shall be turned into hell, (*sheol*); and all the nations that forget God," he used to prove that the phrases "All the ends of the world," and "all the kindreds of the nations," do not mean all the human race. And why? Because if "all the ends of the world" and the parallelism "all the kindreds of the nations," mean all men, then "all will remember and turn unto the Lord, and come and worship before him," and I have proved *universal repentance*, and there is no help for it.

But this passage only teaches what is most evident from Ps. lxxxvi. 9. "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Since, therefore, "God made of one blood all nations of men to dwell on all the face of the earth, and that they might seek his face" (Act xvii. 26, 27.), it becomes evident and clear that there will be universal repentance. And the fact that the wicked, and all the nations that forget God, shall be turned into hell(*sheol*) does not militate against it one iota. For *sheol* is not an eternal prison; it is to be destroyed.

But my friend has found one place where "all nations" really means all nations; namely, Matt. xxv 32. I would kindly ask him, if that is the only place; and if there is any other place in all God's word that a believer in a partial and limited atonement dare make such an admission? He is very anxious for me to "get out of the brush," and tell him how Christ saves sinners, and what effect his death has upon them. I would not have him to think for a moment that I believe in a limited vicarious atonement, in which not only the punishment, but the "sins themselves" of the elect were transferred to Christ. Thus making him who was "without sin," "holy, harmless and undefiled," (Heb. iv: 15. vii: 26.) the greatest sinner of all the world!!! That is too abhorrent, too monstrous in every sense; wounding every sensibility of righteousness, outraging every sense of justice. And so far I am glad to be "out of the brush!"

The atonement in which I believe is moral in its effects. It commends God's love to men, wins their love to God, and reconciles them to him, and saves them by his life. Rom. v. 10. "God was in Christ reconciling the world unto himself." II cor. v. 19.

Now, my brother, will you allow me to ask you, what has all this to do with the question in debate? There are many in other churches who believe in the final salvation of all, who believe in a universal, vicarious atonement. But take whatever view of Christ's death;—even yours, brother Daily—and make it universal, and universal salvation follows, and there is no escape. And the sharp, clear cut issue between us is whether Christ's death is for all mankind. And this

is the reason why I have been so insistent in pressing upon you the fact that "Christ gave himself a ransom for all," that "he tasted death for every man," that the "Father sent the Son to be the Saviour of the world, and all those universal terms so constant, and so uniform throughout the Bible that the entire christian world, with but few exceptions, accepts it. Even the majority of the Baptist denominations believe it so far as I know. Brother Daily, you must do something to lift this enormous load from your shoulders besides demanding what is my theory in reference to Christ's drath, however absurd that may be. I believe he died for all men, and if I prove that, then I have proved my proposition so far as this debate is concerned: and I cannot insult your intelligence so much as to believe you do not know it.

But how does creation make one a child of God? *Creation alone does not*, as I have stated a number of times. Why cannot my brother "understand my speech?" "God is spirit," and he is the "*Father of spirits*. Heb. xii. 9. If you have a spirit God is the Father of it. He is never said to be the Father of the flesh. The children are *partakers* of the flesh and blood, but they are not flesh and blood. It is the spirit that is created in the divine image, and to it he has imparted the divine nature, and the relationship of a child of God. Man is not, therefore, a creature only, but a child as well. This was true of Adam who was a "son of God," (Luke iii. 38.) and it is true of the Heathen, who are the "offspring of God." Acts. xvii. 28-29. And so there is "One God and Father of all." Eph. iv. 6.

"Resemblance does not make one a child." It does not in relationship, but it does in the characteristic sense. I have already referred to Math. v. 44-45 in proof, but my friend pays no attention. Jesus says, "Love your enemies that ye may be the children of your Father which is in heaven." They were already children in the sense of relation, but in loving enemies they became his children in character. Just as the Jews were "Abraham's seed," and so related as children, but not in character, because they did not his works. Jno. viii : 37-56.

But the Universalist Church did not exist in the early days of christianity. This I know very well so far as the organized church is concerned, and he need not go to so great pains to prove what nobody disputes. But so far as doctrine is concerned it did, and was recognized as orthodox as much as any other doctrine.

Doederlein, German theologian, once declared that, "The more highly distinguished in Christian antiquity any one was for learning, so much the more did he cherish the hope of future torment ending."

Dr. Edward Beecher testifies : "Beyond all doubt in the age of Origen and his scholars, and in the times of Theodore Mopsuestia (between 200 A. D. and 420 A. D.) the weight of learned and influential ecclesiastics was on the side of Restoration."

What point does it make if the church then was not called the Universalist Church? or that there was no organization called by that name before the days of John Murray? How does that effect the truth of our proposition? Christ gave no name to his Church. Even the name of christian was not applied to it until

we find the disciples at Antioch, and there we are not sure but that it was applied to them in derision. I cannot see what all this has to do with the question, and several other matters brought up by my friend. We are debating the question of the final holiness and happiness of all mankind. It is my business to prove it by the Scriptures, his to show that the Scriptures quoted by me are misapplied. But he manifests a great anxiety to do something else, to introduce negative arguments, make strong assertions on passages he merely quotes without any argument upon them, or to show how they prove his positions. To all of this I shall give such attention as I think necessary, and reserve to myself the necessary time to introduce such matter in the affirmative as is required, and the matter thus introduced should claim his first attention.

Now I come to punishment and forgiveness; and I call your attention first to the fact that there is taught in the Bible both punishment and forgiveness. But nowhere in the Bible is it said that *punishment* will be forgiven; it is always the forgiveness of *sins*. In the 99th Psalm, verse 8, we have these words: "Thou wast a God that forgavest them though thou tookest vengeance of their inventions." So there was here both punishment and forgivenes in the same case. Again, "Speak ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins." Isa. xl. 2. Here also is both *pardon* and *punishment*. And if it be true as affirmed by Amos iii. 2, "You only have

I known of all the families of the earth, therefore will I *punish* you for *all your iniquities;*" and if there was forgiveness to any of those special people, then there was both punishment and forgiveness again. In Heb. ii. 2-3, it is declared, "Every transgression and disobedience received a *just recompence* of reward, and there is no escape for those who neglect so great salvation :" then under God's government in general there is just punishment, and still forgiveness. For God is no respecter of persons. "But he that doeth wrong shall receive for the wrong that he hath done; and there is no respect of persons." Col. iii. 25.

The Jews were God's peculiar people, but to them there was no exemption from a just recompence of reward. So St. Paul declares : "Who will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life : but to them who are contentious, and do not obey the truth, indigna- and wrath, tribulation and anguish, upon *every soul of man* that doeth evil, of the *Jew first*, and also of the *Gentile*. For there is no respect of persons with God." When a man is elected to a high position, he is held to a high responsibility. Those who know, and do not the master's will, "will be beaten with many stripes. And they who know not, and yet do things worthy of stripes, shall be beaten with few stripes." Luke xii. 47-48. When one has received his punishment and accepted it, just enough to turn his feet from the way of the transgressor, then God freely forgives him and remembers his sins against him no more. The prodigal left his father's house, spent all

in riotous living, and perishing with hunger came to himself, and returned to his father who received him with rejoicing, put on him the best robe, and killed for him the fatted calf—the son was lost and found, dead and alive again. There is the whole story, and surely enough to prove both forgiveness and punishment.

But we have destruction of both soul and body in *gehenna*. I would like to know how my brother can make out his proposition of endless punishment after the *destruction of both soul and body* in hell? As to the meaning of the word *gehenna* in Christ's time, I deny that it meant a place of endless punishment in his day. There is not an athority extant among Jewish writers till at least 300 years after Christ that ever used it in that sense. Christ could have used it only in the sense of limited punishment, and Brother Daily knows that in its first meaning it only means temporal punishment.

He makes an argnment on John viii. 21, "Then Jesus said unto them, I go my way and ye shall seek me, and ye shall die in your sins; whither I go, ye cannot come." In answer to this, I refer him to John xiii. 33, "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews whither I go ye cannot come, so now I say unto you." I submit that if that language proves the endless misery of the Jews, so it does of Christ's disciples also; for the same words are applied to them in the same sense.

I come now to the rich man and Lazarus, which my friend says is literal history. And here I join issue

with him, and say that it is a parable. I ask him, then, why was the poor man conveyed to Abraham's bosom? Why was the rich man sent to torment? It was not said the poor man was a good man, nor that the rich man was a bad man. Nothing is said of their character, even by intimation. To have "evil things" here, does that ensure heaven? To have "good things" in this world, does that make hell certain? My friends, why are you all so eager for good things in this life, if they mean eternal perdition in the world to come? If this is literal history why is there a great gulf fixed to keep the bad out of heaven and the good out of hell? It is said; "Besides all this, between us and you there is a great gulf fixed, so that they *who would pass from hence to you cannot;* neither can they pass to us, that would come from thence." There might be some friend who still had human feeling, that would go to the relief of some friend in hell! But not a drop of water to cool a parched tongue! All very gracious and beautiful as *history*, and perfectly consistent with the doctrine which condemns men to torments and agonies before they are born! Is hell and heaven so close together that their inhabitants can converse across the great gulf? Are the saved in heaven all nice and comfortable, while in hell within sight and sound those who on earth had good things are in the flames of hell? Is it true that on earth it is an abomination to have no compassion or suffering, while in heaven that same sin becomes a virtue? Which had you rather be, Abraham pleading for Sodom, or Abraham rejecting the rich man's plea for his brethren because he had

his good things on earth? All of this if it is history. But I deny that it is history. Let it be a parable representing the Jew dying to his former high position, and the Gentile rising to the high privileges of the kingdom, and we escape these absurdities. Jesus says, "Therefore I say unto you, the kingdom shall be taken from you, and given to a nation bringing forth fruits thereof," Matt. xxi. 43. But my friend must construe it as history in order to make out his case. But whatever application is given to it, when "hell (*hades*) will deliver up the dead which are in it," it will itself be destroyed, (Rev. xx. 13) and so it gives no aid to Brother Daily's argument. I would like to know how many hells he has. Here is *hades*, hell, and he has *sheol*, hell, and just a little while ago *gehenna*, hell. How many hells has he? Will he kindly explain?

I now pass to my ninth argnment:

IX. The Universal Submission to Christ.

Phil. ii. 9-11. "Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

1. We have here the most complete expression of universality. Every knee, and every tongue, in heaven, in the earth, and under the earth, embraces every department of being, and no language could be more comprehensive.

2. This universal homage and confession can but mean moral submission. Such only could be to the glory of God. There is no intimation that a part of mankind should confess in one way, and a part in another. In Isaiah xlv: 22-25, we read; "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear. Surely shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Isreal be justified, and shall glory."

In this we learn that this universal submission shall be "in righteousness and strength," which they swear they have in him. To bow the knee, and confess the name of Jesus to the glory of God, is to worship God and glorify his name as foretold by the Psalmist: "All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name." Ps. lxxxvi: 9.

X. ARGUMENT

Rom. v. 12, 18-21. I commence reading at the 12th verse, and pass over to the 18th, for the intervening verses are parenthetical and do not affect the argument. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Far as by one man's disobedience many were made sinners, so by the obedience of one shall many be made

righteous. Moreover the law entered that the offence might abound. But where sin abounded grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Here we learn that the reign of sin is universal; "all have sinned." The condemnation that follows is universal, "Judgment came upon all men to condemnation." But the reign of grace is to be equally universal, "The free gift came upon all men unto justification of life." "*The many shall be made righteous.*" And universal righteousness proves my proposition.

[*Time Expired.*

MR. DAILY S FIFTH REPLY.

GENTLEMEN MODERATORS, RESPECTED AUDIENCE AND WORTHY OPPONENT:—I feel truly grateful to God this morning that we are favored with such a beautiful day, that we are now so pleasantly situated and that we are progressing so well in the discussion of the question we have under consideration. Before I attend to the arguments made by my brother this morning, I shall invite your attention to some things brought out in this discussion yesterday. The spirits of the unjust will enter the future world in an unjustified state, and as there will be a resurrection both of the just and the unjust (Acts. xxv. 15), the unjust will remain unjust till the time of the resurrection whenever that takes place. My worthy opponent argued that those who enter the future world unjusti-

fied will be reformed by faith and repentance. This reformation will necessarily be made, then, after the resurrection, as the fact that the unjust will be resurrected renders it impossible for it to take place before the resurrection.

Again, as punishment is inflicted in this life on those who die impenitent, which fails to bring about their reformation here, and they go into the future world in an unjustified state, may they not enjoy that state in the future world as they did here, and may not punishment there fail to reform them as it did here?

He argued that "all things" being given to Christ means that every member of the human family was given to him to be brought to enjoy a state of endless holiness and happiness. If that is the sense, and the term "all things" is unlimited, then the *bodies* of all men were given to him, and they will be brought to enjoy a state of endless holiness and happiness. This is clearly taught concerning those who *will* enjoy that state.

I Cor. vi. 19-20. "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

As the bodies of his people, as well as their spirits, were bought with a price,and belonged to God, they were given into the hands of Christ to be brought to glory by him. But judgment as well as salvation was given into the hands of Christ.

John v. 22. "For the Father judgeth no man, but hath

committed all judgment unto the Son."

John v. 26, 27. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

So he has all given into his hands, to give eternal life to as many as the Father gave him as his people, and also to execute judgment upon the rest of mankind.

He claimed that the doctrine of Universalism is an ancient doctrine. The argument I made he has noticed only by saying that the Universalist church is not in the discussion. You remember the argument I made was that if Universalism, as taught in this proposition, had been the doctrine of Christ and his apostles, the church founded by them would have been a Universalist church, and as the gates of hell could not prevail against that church it would have continued to the present time as a Universalist church. But I have proved that the Universalist church never had an existence before the days of John Murray.

I now desire to read from a work written by Matthew Hale, entitled "Universalism Examined, Renounced, and Exposed." Being compelled to evade a great many things taught in the word of God in order to stand by the assumptions of Universalism, he left the Universalist church and worked against it. I read from pages 76, 77, 78 & 79.

"Error is as old as creation. That instruction which causeth to err, and leads down to death, began in Eden as soon as God's law was proclaimed. But the peculiar form of error known as Universalism is a modern affair. Upon no subject are many persons

more deceived. The *present form* of Universalism can date no farther back than 1818, when Hosea Ballou avowed the doctrines that now compose the system. I say *its present form*, for the system has never been the same in any two periods of time. The doctrines of Universalism; the arguments offered in its favor; the expositions of Scripture, which distinguish it in one age, are set aside in the next; and other doctrines, and other expositions, conflicting and contradictory, take their place. An argument advanced against Universalism in one age, will not touch the system in the next. Nothing connected with Universalism is permanent, except its moral results; these remain unchanged,—always destructive, every where licentious and fatal. Mr. Murray is called "the father of Universalism;" but not one doctrine that entered into the system, as defended by Murray, enters into it now. To this subject I shall devote more attention in my lecture upon the moral results of Universalism.

"No one pretends that the present form of Universalism runs back any farther than 1818; while the system, under any form, can date back no farther than to John Murray, who is styled the 'father of Universalism.' (*Mod. Hist. of Univ. p. 318.*) The child is evidently no older than the parent, and Mr. Murray did not commence his public life till 1770.

"I am not ignorant of the fact that Universalists attempt to show that Origen, Clemens Alexandrinus, and some of the early Fathers, believed in Universalism. But, Universalists themselves being judges, they have no claim upon these men.

"Mr. H. Ballou, 2d, in his 'Ancient History of Universalism,' cites Origen as a Universalist. But his own testimony proves that Origen did not believe in the salvation of all men. He held that all souls that have lived, or ever will live, were created at one time, and were all equal; that all will be ransomed from hell, and stand as at the beginning. But while the damned will be restored, others will fall from purity, and take their place; and as the once lost ascend to heaven, the once blest descend to hell; and those restored can again fall, and be lost. Thus the soul would alternately experience the joy of heaven and the woe of hell. Origen believed that hell would always be full, and its fires never cease to burn. Such was his Universalism, amounting only to the doctrine of the migration of souls, from a place of pain to a place of bliss, and back again. (*Anc. Hist. Univ.* pp. 95, 99, 114, 156.)

"Clemens Alexandrinus was no more a Universalist than was Origen. He believed that to some the future life would be one of probation. He taught that all who died without knowledge of Christ, would have space for repentance; implying that others would not. That he believed that all those would repent who have space for repentance, he does not assert. (*Anc. Hist. Univ.* pp. 71, 72.)

"Universalism, as a system, we repeat, is a modern affair, not yet THIRTY YEARS OF AGE. Can any reflecting man believe that God would give us a revelation, and the meaning of that revelation be unrevealed eighteen hundred years? or that the true doctrines

of the Bible were unknown till Mr. Murray landed in this country in 1770?"

This testimony from the auther of the "Ancient History of Universalism" is a refutation of the claim made that Origen believed the Universalist doctrine of today. There never was a published creed issued by any religious body prior to one hundred and fifty years ago that asserted the doctrine of Universalism, and never was there known a church of that faith before the days of John Murray.

He says, "'Whosoever believeth' is no restriction if all believe." He is sufficiently aquainted with language to know that that form of expression indicates that all will *not* believe. If Jesus had meant to teach that all would finally believe and be saved he would have said, "Even so shall the Son of man be lifted up that all the human family should believe in him, and not perish, but have eternal life."

His theory of reformation is that all are punished here, which results in the reformation of some, and that those not reformed by punishment here will be reformed by punishment inflicted upon them after death.

But he has also taken the position that all leave this world as sinners. Then none are completely reformed here. It follows that all the human family will die unjustified, and will be subjected to punishment in the future world!

He attempts to prove that the gospel is preached to the ungodly in the future world, not by preachers, of course, but by Christ, by two passages, the first of which refers only to the wicked antediluvians, and

the second of which asserts that the gospel *was* preached to them that are *now* dead. If these texts mean what he claims, they do not teach that this preaching is going on now, or that any others except that particular class are refered to. He cannot prove that Christ is going now to the place where the ungodly are being punished to preach to them. Besides if punishment is the means employed by God to reform them, preaching to them can do them no good.

But I deny that these passages teach what he tries to prove by them ; that Christ, after he died, went to the place where the wicked were being punished, and preached to them for their reformation. In the third chapter of I. Peter the apostle treats of the resurrection of Christ's body, a doctrine that was much disputed. To show that unbelief in him was nothing new, he refered to the same spirit of unbelief as existing in the days of Noah. It was by his Spirit, the same Spirit by which his body was quickened or raised from the dead, that he went in the days of Noah and preached through him, as a preacher of righteousness, to the wicked generation that was then in being, and whose spirits were in the prison of hell at the time Peter was writing. The second passage reads, "For, for this cause was the gospel preached to them that are dead ; that they might be judged according to men in the flesh, but live according to God in the spirit." This passage says nothing about Christ's preaching the gospel to them after they were dead. It says the gospel *was* preached to them that *are* dead. They had been judged according to men in the flesh when they received the gospel, that is, censured, judged and

condemned by men in the flesh for receiving the gospel, but, notwithstanding this judgment, they lived according to God in the spirit.

My opponent says his whole argument bears upon the point that faith and repentance will appear after death. He has not produced a single passage that proves that the unbeliever will be made to believe after death, or that the impenitent sinner will repent after death. In supposed proof he quotes Psalm lxxxvi. 9: "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." *This does not teach that any of those nations will turn and come to the Lord after death!* Neither does the passage teach that *every individual member* of those nations will ever come and worship before him. His position is a mere *assumption without proof.* I would take his word were he to testify to an occurrence, if I had no knowledge of it myself, for I have confidence in his word, but in matters of this kind I *must have proof.* He could not prove any moral change in the future world *if his eternal destiny depended upon it!* I might stop right here, and give him all the remainder of the time, and he would fail to prove this assumption of his. As he utterly fails in this, at the same time admitting that some go into the future world unjustified, he utterly fails to sustain his proposition. Moreover, as he has asserted that all die sinful, and as he will fail to prove any moral change in the future world, it follows as a consequence of his doctrine that *the human family will be universally lost!* I deny that *sheol*, when used to represent future punishment, will ever be destroyed. As to

the number of hells about which he enquires, I will say that when I come to my proposition I will abundantly prove a hell as represented by *sheol*, *gehenna*, and *hades*, so we will let that matter rest for the present.

He says he does not believe in a vicarious, limited atonement. The fact is, he does not believe in any atonement being made by the death of Christ at all. In the atonement as typified by the Jewish offerings, the sins of the people were ceremonially put upon the head of the scapegoat (Lev. xvi. 21). There is nothing in the Universalist doctrine that corresponds with this. In the antitype, "The Lord hath laid on him the iniquity of us all" (Isa. liii. 6); "for the transgression of my people was he stricken" (verse 8); "he shall bear their iniquities" (verse 11); "he bare the sins of many" (verse 12); "this is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. xxvi. 28); "he hath made him to be sin for us, who knew no sin, than we might be made the righteousness of God in him" (II Cor. v. 21); "who gave himself for us, that he might redeem us from all iniquity" (Titus ii. 14); "who his own self bare our sins in his own body on the tree" (I Peter ii. 24). This is the atonement of the Bible which Brother Hughes says is "too abhorrent, too monstrous in every sense ; wounding every sensibility of righteousness, outraging every sense of justice." One who makes such an assertion in the face of these plain scriptural declarations regarding the atonement, is rather to be pitied than blamed !

He is unable to show that any benefit is conferred upon sinners by the death of Christ according to

his doctrine. He says it is moral in its effects in the sense that it commends God's love to men. How does it commend God's love to men when it does not remove or mittigate any punishment they deserve, when it does not deliver them from sin in any sense, save them from death, from the grave or hell? If men are saved because punished sufficiently, would they not have been saved as well without the death of Christ as with it? He knows they would! Then the death of Christ is no benefit to sinners. As it is no benefit it is useless. The love of God would not be commended by the *useless* death of Christ. Again the death of Christ does not win the love of sinners and reconcile them to God if punishment inflicted upon them is the instrument that brings them. This is wholly inconsistent, and Brother Hughes will forever fail to clear the inconsistency.

He says creation alone does not make us the children of God. This is another shift. He first took the position that we are the children of God because God created us in his image. I showed that this distinction between the creation of man and the beast made man a creature of a higher order, but no less a creature, and that if this creation rendered man a child of God brute creatures are his children also. He now says creation alone does not make us children, and asks why I "cannot understand his speech." How can I understand his speech when he employs it in saying that creation in God's image made us his children and afterwards in declaring that *creation alone did not make us his children?* Who *can* understand such speech? If creation alone did not, what more is used

in connection with creation to make us the children of God? Can he tell? He *assumes* that, because it is said that he is the "Father of spirits," he is the Father of *all* spirits. He is the Father of the spirits that are born again or born of him, but that is no proof that he is the Father of *all* spirits. If he is, he is the Father of the spirits of the brute creation. He has argued that being born of God does not make us his children by relation, that it simply makes us his children characteristically. Then I ask him again, What is done in connection with creation to make our spirits the children of God, if being born of God has nothing to do with it?

He says there is taught in the Bible both forgiveness and punishment. That is true, but in the sense in which punishment is inflicted upon the sinner his sins are not forgiven. If a sinner is punished for his sins and forgiven at the same time, the forgiveness is in a different sense and from a different stand-point from the punishment. This fact is clearly shown by the first text he used: Psalm xcix. 8: "Thou wast a God that forgavest them, though thou tookest vengeance of their inventions." In answer to Moses, Aaron and Samuel, mentioned in this connection, the Lord repeatedly spared the nation of Israel and so forgave their sins, not punishing them for them, yet he took vengeance on the ringleaders of rebellion among them, not forgiving them but punishing them for their rebellion. Korah, Dathan and Abiram are examples. The next text quoted as supposed proof of the absurd idea that sinners are punished as much as they deserve and yet

forgiven is Isa. xl. 2: "For she hath received at the Lord's hands double for all her sins." How could the servant of God comfort his people by telling them they would be doubly punished for every sin they commit? By the misapplication of the text Brother Hughes makes it appear that God not only punishes all as much as they deserve for all their sins, but that he *inflicts double puuishment—going beyond what they deserve! How forgiving his God is, and what mercy he displays!!!* The meaning of the text is that the people of God receive the washing away of their sins by the blood of Christ and also a new heart and nature. They are not only made clean by the blood of the "Captain of their salvation" who accomplishes their victory for them, but a new nature is imparted to them. Though they are sinners, yet they thus receive double blessings, which the prophet was authorized to publish for their comfort. Here is forgiveness and mercy displayed. But the doctrine of Brother Hughes admits of neither mercy nor forgiveness.

God in exercising parental government over his people chastises them for their sins. The apostle says, "If ye be without chastisement, ye are bastards and not sons." This is not a full punishment designed as an atonement for their sins, but a fatherly correction for their good here. Punishment designed as an atonement was inflicted upon Christ who "bore their sins in his own body on the tree." It was in this sense of fatherly correction that "every disobedience received a just recompense of reward" on the part of national Israel. In that sense their disobedience was not forgiven. Over his enemies God exercises

judicial authority and punishes them as they deserve to be. To that kind of punishmint I will give attention in the discussion of my propositlon.

I now take the position that punishment is not inflicted upon sinners in this life in proportion to the sins they commit. Brother Hughes holds they are punished here, and the punishment of some will continue hereafter to a limited period just as it is inflicted here. I propose to demonstrate the absurdity and falsity of this theory.

1st. Sinners are not punished here in their physical bodies in proportion to their sins, for some who are wicked suffer less in that respect than some of the righteous. There are wicked people who suffer very little from desease and pain, while there are many righteous people who suffer a great deal in that respect.

2d. Sinners do not suffer in their conscience in proportion to their sins, for the farther one goes in the practice of sin the more hardened his conscience becomes and the less he suffers in that respect. Take the case of the confirmed drunkard. He may have been somewhat touched in the early stage of his dissipation, but as he pursues his dissipated course he feels it less and less. Convince him that he is being punished as much as his sins deserve and he will be likely to exclaim, "*Give me more liquor! Give me more liquor! I can stand the punishment!*" Those who are in love with sin enjoy the practice of it, and thus they continue in it in preference to living a religious life. If this state is to continue in the future world, as Mr. Huges' position implies, there can be no reason for supposing there

will be any change in their feelings or in the degree of their punishment. Sinners are not punished, then, in proportion to their sins, either in their bodies or conscience, from the standpoint of Universalism.

In attempting to answer my argument on the statement of Christ to the unbelieving Jews, that they should die in their sins, and could not go where he went, Brother Hughes quoted John xiii. 33, where Christ said to his disciples, "Little children, yet a little while I am with you. Ye shall seek me ; and as I said unto the Jews, whither I go ye cannot come, so now I say unto you." While the words are similar the circumstances differ, and the results are not the same. Peter said to Christ, "Lord, whither goest thou?" Jesus answered him, "Whither I go ye cannot follow me now, but thou shalt follow me afterwards." The evident meaning is that he was compelled to die alone, that they could not be with him in that. This was the reason they could not go where he went at that time. But he comforts them with the assurance that they should follow afterwards. He never said such a thing to the unbelieving Jews. He gave as a reason why they could not come to him, that they "should die in their sins." .

He joins issue with me and says the circumstance of the rich man and Lazarus is a parable. Christ never used a circumstance as a parable that was unreal, or that had no existence in fact. So if this is a parable it was a real occurrence used to illustrate a spiritual truth. But there is no intimation that it is a parable, and in the absence of that we cannot agree with Brother Hughes. As a further argument on

this circumstance I will say that the Jews believed in the doctrine of punishment after death, and they believed this punishment was endless. Mr. Balford a noted Universalist writer, calls this a heathen notion. He says, "Now I admit that to this heathen notion our Lord might allude in the parable before us. The Jews had, in our Lord's day, imbibed many heathen notions and this among the rest." Josephus says "They believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishment, according as they have lived virtuously or viciously in this life; the latter are to be detained in an everlasting prison, but the former shall have power to revive and live again."

Now, knowing this was the Jewish belief, our Saviour, instead of correcting it, which he would have done had it been altogether false, confirmed them in there opinion by using the circumstance of the rich man and Lazarus. In this lesson he even added to their information in an important way. He taught that even the Jews would be subjected to this state of misery after death by speaking of one of their number who suffered in that state after he died. Mr. Whittmore says, "Let it be distinctly understood, that it is our opinion that Jesus introduced those views of hades which the Jews had received from the heathen, and used them in a parabolic sense to illustrate his instructions." Now if Christ found this belief prevalent among the Jews, would he not have plainly pointed out the error if it had been erroneous? Instead of correcting them, he admitted their opinion of future punishment, used their language, and added to the in-

tensity of their notions of hell. He believed in endless punishment or he did not. If he did, then Universalism is a positive error. If he did not, then—but I forbear to finish the sentence. It is blasphemy to say he did not, for such an assertion would represent him as a deceiver of the people, failing to correct an error that is claimed to be dishonoring to God and unsafe to man, and even going so far as to illustrate that very doctrine in a familiar way.

Mr. Hughes' interpretation of the account of the rich man and Lazarus, that the rich man represents the house of Israel and the beggar the Gentile nation, is both absurd and false for the following reasons:

I. In the history, as recorded by the inspiration of God, both the rich man and Lazarus died. If the interpretation given by Brother Hughes were correct only one would have died—the beggar was already dead. And when the rich man died by losing all his advantages, the beggar, by obtaining them, of course came to life. Instead of placing the rich man in hell, and sending Lazarus into Abraham's bosom, the Saviour, on the ground of Universalism, would have placed the beggar in the rich man's house and put the rich man at his gate, to beg a few crumbs from the table of Lazarus.

2. His interpretation represents the Jews as begging now for the gospel privileges enjoyed by the Gentiles, just as the rich man begged, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in the water, and cool my tongue." This represents the Jewish nation as thirsting intensely for gospel privileges. This ought

to be sufficient to prove to all honest minds that the interpretation given by my opponent is false and ridiculous. The Jews, as a nation, have never acknowledged that the gospel of Christ is the true faith, and they have never intimated that they desire its blessings and privileges.

3. The explanation makes it utterly impossible for the Jews ever to be converted to the true faith. It matters not how much he may desire to be a christian or how much the christian may desire to reach him with the gospel aud comfort him, such a thing can never be, for the gulf is fixed. How any one can believe this absurd interpretation with this fact before him is the greatest of mysteries.

4. If the rich man was a type of the Jewish nation his request for Lazarus to be sent to his five brethren who were yet upon earth, lest they also should come into the place of torment where he was, was perfectly absurd. He wanted Lazarus sent to his father's house. If he was the Jewish nation, Abraham was his father, and the house of Abraham was his family of children. If he was the Jewish nation, and Lazarus was the Gentile nation, then they represented the entire human family, and there could have been no brethren of the rich man on earth.

5. All who care to do so may read the entire account and substitute the term Jewish nation for the rich man, and the term Gentile nation for Lazarus, wherever these words occur, and the absurdity of that position will be plain.

Negative Argument XII. My twelvth argument is that the basis upon which this proposition is made

to rest is false, as it sets aside entirely the forgiveness of sins and predicates the theory that punishment results in holiness and happiness. Suffering the penalty of law does not remove guilt and render the guilty innocent of the sins they commit. A sinner could not be made innocent by suffering, though his suffering should be continued to an infinite duration. If the theory of my opponent be correct, and heaven is filled with beings who have reached that place merely through punishment, it will be filled with guilty persons, and not an innocent being will be there of all the human family.

The forgiveness of sins is synonymous with the forgiveness of debts. Luke xi. 12: "And forgive us our sins; for we forgive every one that is indebted to us." Matt. vi. 12: "And forgive us our debts, as we forgive our debtors."

Can there be forgiveness of debt and the debtor be still required to settle the debt? Suppose A to be in debt to B to the amount of $1000. Suppose B should say to A, I forgive you the debt you owe me. Of course A would be happy in the supposed release from the debt by the mercy and kindness of his creditor. But suppose B should then say to A, I forgave you the debt, but you must pay the $1000 in full. Would not A consider B a falsifier? What benefit would such forgiveness be to him? [*Time expired.*

MR. HUGHES' SIXTH SPEECH.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :—It has been a long, long time since I had the book of Matthew Hale Smith* thrust into my face. Every one who is acquainted with the history of that man knows that after his renunciation of Universalism he went back again into the Universalist church, and after that recanted again. And I do not know where he did finally land. But this I know, that he was wholly unreliable, and that he misrepresented Ballou's Ancient History of Universalism. Origen believed in the salvation of all mankind, and whoever believes that is a Universalist. No one contends that he held all points as the church does now. But I very much doubt whether he would have denied any of the essential points of the church.

I have shown you that there was, within the first four hundred years after Christ and his apostles, six theological schools, and four out of the six taught Universalism. That down to the days of St. Augustine "there was a large number with human feelings, who compassionated the eternal punishment of the damned, and so believed it would not take place." And that those who held the views of Origen were probably in the majority. So I cannot see how the name of the church cuts any figure in the case, so long as the doctrine was in the church as I have proved it was. The only authority cited by my friend is Matthew Hale Smith, a renegade from the Universalist church, who recanted his recantation ! !

But he thinks that if Universalism had been taught by Jesus and his apostles, the church would have been called a Universalist church. That does not follow. Can he tell what was the distinctive name of the church in those days? It was not called the Baptist church. So his logic would destroy his own church. According to the best learned in church history, Universalism was taught by Christ and his apostles. The doctrine diminished in the dark ages, for Universalism and ignorance and superstition are not compatible. But when light and knowledge and freedom came, it began to grow again. And I know it to be a fact, as do many here today, of ministers coming into the Universalist church from the Primitive Baptist church, and bringing their whole congregations with them.

But he says that I contradicted myself in saying that the unjust go into the future state unjust. What I said was that I deny that there will be any unjust beyond the resurrection, and that is the point for him to meet. I am not assuming death makes any change in one's moral condition, and he knows it.

He denies that the phrase "all the ends of the world" means all mankind. I think it does, just as in the kindred passage, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Ps. lxxxvi. 9. If words mean anything, this surely means the whole human family, for there are no nations whom God did not make. "He made of one blood *all nations of men* to dwell on all the face of the earth." Acts xvii. 26. I see no way to limit these passages. And if they are unlimited, my proposition is true. Then if

"the gospel was preached to *the dead* that they might be judged according to men in the flesh, but *live according to God in the spirit*" (I Pet. iv. 6.) then there is a proclamation of salvation in the spirit world to bring them to repentance. So if all men do not remember and turn unto the Lord in this life, the proof is that they will in the future.

About relationship to God, he says, some are bastards and not sons. The passage in Hebrews says, "If ye be without chastisement whereof *all are partakers*, then are ye bastards and not sons." Heb. xii, 9. To be without chastisement is not a supposable case; for *all are partakers* of it, and therefore there are no bastards. All are children. But we are told that God holds the relationship of Judge to mankind. True; but it is the *Father* who is Judge!

Bro. Daily does not believe in infant damnation. All children who die in infancy are elect, I suppose; and how does it happen that none of the non-elect ever die in infancy? And to what greater accountability do the non-elect acquire by living to manhood? If "man by nature is spiritually bound with chains, shut up in darkness, and in a prison house," how can he acquire any accountability should he live to be as old as Methuselah? Brother Daily denies that he prosecutes this discussion on the grounds of Arminianism, and yet he talks about Universalism leading sinful men to love it because they then can be sinful without any "*hazard*" of final consequences. What *hazard* is there according to his "system?" Can any man change his future condition to a hairsbreadth if Calvinism is true? Can the elect do anything to en-

danger their salvation? Can the non-elect do anything to change God's decree that was made before the world was that consigns them to everlasting fire?

No ; I do not believe in a limited vicarious atonement ; much less in the "*Particular atonement*" of the Primitive Baptist church, which represents Christ as taking upon himself "*the sins themselves*" of the elect, and so makes Jesus a sinner ; which to my mind is revolting, immoral and blasphemous ! The doctrine is that "the principal part of the punishment of sin consists in a *sense of guilt*, and of Divine wrath ; but neither of these could Immanuel have endured, unless he had borne our sins themselves." See Particular Redemption. p. 65. So that the sins of the elect were "*transfered to him.*" And yet we are told he was "without sin." Heb. iv. 15. The doctrine that makes Christ "*guilty*," and to bear "Divine wrath," I reject with abhorrence, and am quite willing to bear the blame of it, and desire no pity !

The passages which speak of Christ "bearing our sins," quoted by my friend, he misapplies In Matt. viii. 16, 17, it is said, "and he healed all that were sick ; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Christ *bore* their sickness and infirmities by *healing* them. He did not become sick in their stead, not did he suffer the pains of their diseases. Just so he bears our sins by *curing them.* Will he tell you how an infinately Holy Being can become sinful,and suffer divine wrath? And where is the justice in putting the punishmont of the guilty on an innocent being? Is he willing to follow

Christ's example in suffering for guilty persons? "For even hereunto were ye called; because Christ also suffered for us, *leaving us an example*, that ye should follow his steps, I Peter ii. 21.

The word atonement occurs but once in all the New Testament, and there it means reconciliation. Rom. v. 11. And there man receives it and not God. "By whom we have now received the atonement." So again Paul teaches "that God was in Christ reconciling the world unto himself." II Cor. v. 19. So the atonement is moral and to affect men, not God. It is to "bring us to God," as St Peter says, I Peter iii-18. We are reconciled to God by the death of his Son, but to be *saved by his life*. Rom. v. 10.

My friend makes quite an effort on the rich man and Lazarus, but it avails him nothing. In all he says, he makes no reply to the reasons I adduced in proof of its being a parable. But should I admit his contention that it is an actual occurrence, when the time comes that "*Hades* gives up the dead which are in it," and it is destroyed, (Rev. xx. 13, 14.) it can no longer serve his purpose as an argument for endless torment. And right here he should give some attention. But he does not. But being a parable, he should remember that the rule is that "a parable does not run on all fours," and that a particular construction is not to be forced upon every part of its imagery. In answer to his points: the direct application of the parable was to the Scribes and Pharisees, and sinners to whom it was addressed, and the "five brethren" were brought in to show its general application to the nation.

The rich man did not appeal for gospel privileges. He was a Jew, and recognized as such. The death of both represents their change of condition. The kingdom of God was taken from one and given to the other; and the believing Gentile is "blessed with faithful Abraham." Gal. iii. 9. The Jew was rejected from the house of Abraham. It was said unto them, "Behold your house is left unto you desolate." Matt. xxiii. 39. Jerusalem is in possession of the Gentiles, and it is to be trodden down by them, until the times of the Gentiles be fulfilled

Part only of the Jews believed in endless punishment. The Saducees did not. But Jesus did not use their terms to describe punishment as I expect to show. Besides he condemned the *doctrine* of both sects of the Jews. Matt. xvi. 6. "Beware of the leaven of the Pharisees and the Saducees." And by this he meant the "doctrine of the Pharisees and Saducees." Verse 12.

Brother Daily's attempted reply to my argument on punishment and forgiveness, I must say, is a complete failure. In Psalm xcix. 8, he tries to make it appear that God took vengeance of one set of persons, and forgave another. Whereas it is the same persons that are both punished and forgiven. And in Isaiah xl. 2, he would have you believe it was blessings that came upon Jerusalem, instead of punishment, for all her sins. I never learned before that men were to be doubly blessed for their wickedness. Jeremiah the Prophet has it quite different; "First I will recompence their iniquity and their sin double, because they have defiled my land, they have filled mine inheritance

with the carcasses of their detestable and abominable things." Jer. xvi. 18. And he does not mean blessings. But he means as does Amos, when he says, "I will punish you for all your iniquities." iii. 2. I am not understanding the word double as meaning twice as much as deserved, but used for emphasis and to the full amount.

A question for Brother Daily. As God will not forgive the sins of the nonelect, but punish them to all eternity, and as he exacted a full punishment for the sins of the elect on his Son Jesus Christ, where then is there forgiveness for any sin? And if the forgiveness of sins is synonymous with the forgiveness of debt, and Jesus paid the debt, where then is there any forgiveness of punishment according to his system.

When a debt is forgiven it is not paid, and when my friend finds a passage that says that *punishment* is forgiven, I will yield the point. There may be a necessity of forgiving penalty in an imperfect human government, but not in the divinely perfect government of God. His punishments are all just. To remove them would be unjust, and as they are meant for reformation, unmerciful as well. "Unto thee, O Lord, belongeth mercy ; for thou rendereth unto every man according to his works." Ps. lxii. 12.

I have never taken the position, nor have I ever believed that men are saved because they have been fully punished ; or that there is any saving grace in punishment. And Mr. Daily's 12th argument is without point. I believe in punishment as a discipline, as a restraint, as a corrective, and that "God chastens for our profit, that we may be partakers of his holi-

ness." Heb. xii. 10. So far it is contributory to reformation, and there is no need of its forgiveness, as under the system of endless punishment.

I insist that it is my friend's "system" that makes punishment for salvation, for if Jesus had not suffered the whole penalty deserved by the elect, even they would not be saved. And in his second speech he says of the words, "vengeance belongs to God," and and that "God is a consuming fire," that this applies to those who are born again ; it is to be considered as "*purifying* the gold and *destroying* the dross." If that does not teach that punishment is a saving process, then I cannot understand language. And Bro. Daily, thou art the man ! You seem to think that punishment is a means of grace with the elect, but of destruction to the wicked.

XI. ARGUMENT.

I now advance to my eleventh argument.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 18-23.

1. Man is the creature mentioned here ; the rational creation, mankind in general. Prof. Stuart says, "I have satisfied my own mind, that *ktisis* (creature)

here means as in Mark. xvi. 15, and Col. i. 23, mankind in general, in distinction from, but not in opposition to christians as such." Man is the only creature of whom it can be said, that he was made "subject to vanity," yet "in hope," with "an earnest expectation," and is finally to be "delivered into the glorious liberty of the children of God."

2. The glorious liberty of the children of God, into which the creature is to be delivered, means the final deliverance or salvation from the bondage of corruption in which the whole creation groans and sighs for in its present imperfect state. It means the final holiness and happiness of all mankind.

XII. ARGUMENT.

My twelfth argument is drawm from Rom. xi. 25, 26.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the Father's sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed, yet have now obtained mercy through their unbelief; even so have these also not now believed, that through your mercy they may also obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For of him, and through him, are all things: to whom be glory forever."

1. With the apostles the Jew and the Gentile comprise the two divisions of the whole *human family*.

2. When the "*fullness of the Gentiles* come in" and "*all Isreal are saved*," that makes complete the redemption of the world.

3. The blindness, and fall through unbelief of Israel is not a valid objection to their final salvation. For though "*enemies* as concerning the gospel," "they are *beloved* for the Father's sake," in accordance with the "election" in which there is no change of God's purpose. His gifts and callings are without repentance.

4. The stubborn unbelief and disobedience of both Jew and Gentile, is not conclusive as against their final recovery, "For he hath concluded them all in unbelief that he might have *mercy upon all*."

5. All in accordance with the purpose of him "unto whom are all things."

The Jews had been the peculiar people of God. The divine oracles were given to them, to be extended to the other nations of mankind. But when the Christ came they rejected him. But this chapter tells us that though blinded and cut off, yet they were to be finally restored, and all Israel—blinded Israel—was to be saved. As Jesus said in the Temple, "Behold your house is left unto you desolate: For ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." Matt. xxiii. 38, 39. This shows that the saying, "Whither I go ye cannot come," was not pronouncing their final doom; for though long years of desolation were to come upon them, yet finally they were to welcome the Lord's

coming, saying, "Blessed is he that cometh in the name of the Lord."

Go back if you please to the garden of Eden to the offence by which sin entered into the world, and you find the first promise. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. Sin is finally to be destroyed, and man victorious. The wound in the head is mortal. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." I John iii. 8. "Seventy weeks are determined upon thy people, and thy holy city, to finish the transgression, and make an *end of sins*, and to make reconciliation for iniquity, and bring in everlasting righteousness." Dan. ix. 24. Sin being brought to an end, holiness and happiness will be universal. [*Time expired.*

MR. DAILY'S SIXTH REPLY.

GENTLEMEN MODERATORS, RESPECTED AUDIENCE, AND WORTHY OPPONENT:—I have had a very pleasant rest for a half hour, and now I am ready to resume the negative side of the question which we are discussing. I desire to treat my brother with fairness, and aim to answer everything that is pertinent or that has any connection with the question under discussion. He has been making an effort, it seems, to draw me from the question. He is trying to drag into this discussion a discussion of the doctrine of elec-

tion and depravity. I understand that quite well. We are discussing *his* doctrine of the endless holiness and happiness of all the human family. He is in the affirmative and I am in the negative, and I intend to confine myself to that doctrine.

He makes a desperate effort to cling to the views of Origen as affording proof that the doctrine of Universalism existed from an early day, though the church did not. He admits that Origin did not believe as he does, but says he "doubts very much whether he would have denied any of the essential points held by the church." The fact is, it is now exceedingly *doubtful* just *what* Origen believed. Rufinus, in his apology for Origen, alleges, that his writings were maliciously falsified by the heretics, and that, in consequence thereof, many errors were attributed to him which he did not adopt; as also, that the opinions, in which he differed from the doctrine of the church, were only proposed by him as curious conjectures." Mosheim's Church History, Vol. I p. 90. If he held that "the torments of the damned will end," that was one opinion in which he differed from the church. He is said to have taught that "the Scriptures are of little use to those who understand them as they are written;" "that the sun, moon and stars were animated and endowed with rational souls;" and "that after the resurrection all bodies will be of a round shape." But Brother Hughes has admitted that the Universalist church, in the early days of Christianity, *did not exist so far as the organized church is concerned.* This is yielding the point, and his play upon the name made in his last speech amounts to nothing.

The church of Christ did exist from the beginning of Christianity. The Universalist church did not exist as an organization in the early days of Christianity (saying nothing about the name). *The conclusion is that the doctrine of this proposition, which is the distinctive doctrine of the Universalist church, was not taught by Christ and his apostles!!* As to theological schools, they, like Origen, taught errors for which the church was not responsible.

He says, "The doctrine diminished in the dark ages, for Universalism and ignorance and superstition are not compatible. But when light and knowledge and freedom came, it began to grow again." So we are to understand that all who do not understand his doc- are *destitute of light and knowledge*, and are *enveloped in ignorance and superstition!* All the world was in this lamentable state, notwithstanding the learning and piety of so many that then lived, *until John Murray arose and founded the Universalist church, a church that had never ezisted before; and the reason people will not receive that doctrine now is that they are* IGNORANT *and* SUPERSTITIOUS, *and lack* LIGHT *and* KNOWLEDGE!!

He denies that any will be unjust beyond the resurrection, at the same time asserting that death does not make any change in one's moral condition. Then, as he has taken the position that all the human family die sinful, he must believe that *every one will be changed in the future world and none here!* But I have proved that the *unjust* will be raised from the dead, *so there will be that many, at least, who will not be changed between death and the resurrection!*

All nations that God has made will come and worship before him, but this does not signify that *every individual* of all those nations will do so, neither does it prove that the change of any will take place after they die. God will have a people "redeemed out of every kindred, and tongue, and nation," which is conclusive proof that all in those nations are not redeemed.

He says he does not believe in a limited, vicarious atonement. He has failed to show how Christ's death benefits us in the least. He denies that the death of Christ releases us from *punishment*, from *death*, from *sinning*, from *hell* or from *anything else!* If that is true, his death is no atonement at all. What application to his doctrine could he make of the type of the scapegoat? None whatever. We would have suffered as much if Christ had not died, we would have been as certainly saved if he had not died, so we receive no benefit whatever from his death. As his death is *absolutely useless, it does not commend the love of God to us!*

He attempts to seek refuge in the statement that Christ bore the sickness of the people by curing them, and the assumed parallel position that he bore the sins of sinners by *curing* them. I ask how Christ *cures* the sins of sinners. Sins are acts of violation of God's law already committed, and he says the sinners who commit them are punished fully for them. Then no sinner is *cured of any sins committed.* He cannot show any cure for sins committed that Christ ever affects according to his doctrine.

He argues from the passage, "But if ye be without chastisements, whereof all are partakers, then ye are bastards and not sons," that it is proof that all are sons, for all are partakers of chastisement. Now if all universally were partakers of chastisements, would Paul have said, "If ye be without chastisements?" If all universally were sons, would he have said, "Ye are bastards, and not sons, if ye be without chastisements?" The fact is, all are not children who profess to be. All the children of God are partakers of chastisements. Those who profess to be sons and are not, are without chastisements. This proves them to be "bastards." *A case must be weak indeed that requires such perversion of a plain text to support it!*

He say the doctrine of both sects of the Jews were condemned by Christ. He only condemned that which was false. But in his presentation of the circumstance of the rich man and Lazarus, he acknowledged their views of future punishment and enforced the same by the use of that circumstance. My argument on that he has failed to meet, and the inconsistencies of his view of it as shown by me he has not cleared up.

I come again to punishment and forgiveness. He claims that my reply to his argument was a complete failure. I deny that Psalm xcix. 8 teaches that the persons who were punished were forgiven the sins for which they were punished. Such a thing could not be. It is a positive contradiction within itself. Any one can see that if a sinner is *punished* and *made to snffer* for his sins *those sins are not forgiven!* But he asks where is there forgiveness of the elect if Christ

suffered for their sins. That is easily answered. As Christ bore their sins in his own body on the tree and put them away by the sacrifice of himself, dying for them the just for the unjust, that he might bring them to God, and being made to be sin for them, that they might be made the righteousness of God in him, he has the perfect right to forgive their sins and thus release them from punishment. If he should require punishment of them after suffering for them himself, there would be no forgiveness. If a surety pays the debt of the principal, he has the legal right to forgive the debt and not require it of him. The debtor could not exact it, for that would be double payment.

In the case of the prophet being required to comfort God's people on the assumption that they would have to suffer doubly for all the sins they should commit in a lifetime, the *ridiculous absurdity of such a thing is apparent to all.* What *comfort* could there be in our being informed that we must *suffer for all the sins we commit*, even to the *double* extent of their deserts? Then, too, what *warfare* would ever be accomplished in such a case by us or any one else? These are questions he can never answer. They present inconsistencies he can never clear up. His effort to construe this passage to teach his doctrine is evidence of the desperate strain under which he is laboring, and proof of the weakness of the cause he is trying in vain to bolster up. I must ask to be excused for even referring to the assertion made by him over and over, that *punishment is not forgiven. And he asks me to prove that it is!!!* There is about as much sound reason in speaking of punishment being forgiven or not forgiven,

as there is in saying that the sins of a sinner are forgiven after he has been punished fully for committing those sins!

He says my twelfth argument is not in point, because he does not take the position that there is any saving grace in punishment. The argument I made was that punishment never can render the punished innocent, and if sinners could be forgiven because punished sufficiently they would still be guilty. Neither punishment nor forgiveness renders the sinner innocent. If heaven should be peopled by sinners punished for their sins, and merely forgiven, it would be peopled by guilty people and there would not be an innocent person there. If there is anything done for the sinner to render him pure and innocent, according to Universalism, let Mr Hughes tell us what it is that is done for him.

He pays no attention to my argument in which I showed that sinners are not punished either in their physical bodies or in their conscience according to the sins they commit. As sinners enjoy a sinful state and a sinful life here, may they not enjoy it in the world to come if the same "punishment" is to continue there? As they prefer that state and life to a life of holiness here, will they not prefer it there if there is no moral change affected by death? Let my opponent attend to these questions.

In reply to his argument based upon Rom. viii. 18-23, I deny that this has reference to the original creation of man. The creation mentioned here is the new or spiritual creation accomplished in regeneration, and the creature meant is the new creature in Christ

referred to in II Cor. v. 17: "Therefore if any man be in Christ he is a new creature." The preceding verses show this conclusively.

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs," &c. In the 20th verse the creature is said to be "subjected in hope." Unchanged sinners are declared to have no hope and to be without God in the world. Eph. ii. 12. So the whole human family are not included here, but only those who are subjected in hope. The Greek word *ktisis* (creature) being used here is no proof that the original creation is referred to, because the same word (*ktisis*) is employed to designate the new creature mentioned in II Cor. v. 17.

When I closed my last speech I was on my twelfth argument against this proposition. I argued that suffering the penalty of the law or being forgiven offences committed against the law, does not remove guilt or render the guilty innocent. I have called upon him time and again to show how punishment can ever result in purity. He has failed to do it. I require him to show it from the Bible or from the standpoint of human reason if he can. I hope he will give some attention to that in his next speech. If punishment cannot result in purity, what more does the Lord do for the sinner to make him pure? Will he tell us?

To give the teaching of the Bible on this subject I call your attention to Rom. iv. 7, 8: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will

not impute sin." What is the covering for sin? My opponent says it is punishment inflicted upon the sinner Then the Lord imputes sins to that sinner. But the text declares that the Lord will not impute sin to that sinner whose sins are covered. To show what the covering is I quote Isaiah liii. 6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him (Christ) the iniquity of us all." There is the covering for sin. It is in the atonement of Christ, *for which the system of my brother has no use.* "Blessed is the man unto whom the Lord will not impute sin." There are those unto whom the Lord will not impute sin, because their sins are covered. You say God will impute sins to everybody. The covering for sins is the blood of Christ by which our sins are washed away. I John i. 7: "The blood of Jesus Christ his Son cleanseth us from all sin." 9th verse: "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." *The blood of Christ finds no place in the system of Universalism.* In that system Christ is no more than a *mere figurehead.* There is no *covering* for sin in it, no *washing away of guilt.*

Negative Argument XIII. I base my next argument against this proposition upon the ground that it implies that all of every kindred, tongue, people and nation, will be redeemed, (or would be if there were any redemption in the system). This is a contradiction of the song to be sung by the redeemed, as mentioned in Rev. v. 2: "And they sang a new song, saying, Thou art worthy to take the book, and to open

the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and every tongue, and every people, and every nation." In all the arguments made in support of this proposition it has not been shown that *any redemption from sin* has been accomplished, that *any ransom for sinners* has been given. On the contrary it has been argued with all the ability possessed by my opponent, that *no redemption*, *no ransom*, *no payment* made by Christ, *releases a single sinner from the awful consequences of his sins*.

This passage shows what is meant by "the whole world" and "all men" so often referred to by Brother Hughes, whom Christ is said to have come to save. The fact that the children of God were redeemed *out of* every kindred, tongue, people and nation, is proof positive and certain that all of every kindred, tongue, people and nation were not redeemed. Those redeemed will be on the right hand when all nations are gathered together before him, and to them he will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Those not thus redeemed will be on the left hand, and to them he will say, "Depart from me ye cursed, into everlasting fire." Will they form a part of the "world" that Brother Hughes says Christ will save? Is it from this fire that Christ saves sinners?

Negative Argument XIV. My next argument is that some are known by the Lord as his children, while others are not thus known.

Matt. xxi. 23. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye workers of iniquity,"

II Tim. ii. 17-19: "And their words will eat as doth a canker: of whom is Hymenaeus and Philletus. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

"The Lord knoweth them that are his." That proves that all are not his. As those mentioned in Matt. xxi. 23 were never known by the Lord, and as he knows them that are his, it follows as an unavoidable conclusion that many will not be his and never were.

Negative Argument xv. My next argument is based on the nature of the work of redemption by Christ. Eph. i. 7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This redemption is unto obedience. Titus ii. 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." To be zealous of good works is to give evidence that we have been redeemed from all iniquity and purified by Christ. Many live and die who never show any zeal for good works, but live and die in the love and practice of sin. This proves they have never been redeemed and purified by Christ. As there is no

change in the future world taught in the word of God, this state will continue forever.

I will now attend to an argument made by my opponent, based on the statement made in the 11th chapter of Romans, "And so all Israel shall be saved: as it is written there shall come out of Zion a deliverer, and he shall turn away ungodliness from Jacob." The great point in this text is that there shall come a deliverer who shall *turn away ungodliness from Jacob.* What my friend can find in that text to support his theory, while he takes the position that no one, not even Christ, can ever deliver any sinner from the consequences of his sins, I am not able to see. I call attention to Rom. ii. 28, 29: "But he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Those who are Jews inwardly are spiritual Jews, having the circumcision of the heart, both Jews and Gentiles. Ungodliness is turned away from them by the deliverer, for he "put away their sin by the sacrifice of himself." These are the people represented by Jacob, of whom God says, "Jacob have I loved, but Esau have I hated."

It is through the channel opened up by Christ that the mercy of God flows down to guilty sinners. It is by him that ungodliness shall be turned away from Jacob or spiritual Israel. They had gone astray from him like sheep, and the Lord laid on him all their iniquity. This channel of mercy is opened for all poor hungry, thirsty sinners. All that mourn on

account of sin are to be comforted by the assurance that Jesus has bought and redeemed them by his precious blood. To be merciful to one is to treat him better than he deserves to be treated. God says of his people, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." Oh, what mercy is thus shown to guilty ones through Jesus' blood! On the other side of this question it has been argued that God treats no sinner any better than he deserves. Then God shows mercy to none. What a blessing it is that through the merits of the shed blood of our Lord Jesus Christ there is a balm for aching hearts who mourn over the guilt of sin! Washed in the blood of the Lamb, made clean through its cleansing efficacy, the heaven born host of redeemed sinners will forever chant the praises of him who gave himself to redeem them from all their sins. [*Time expired.*

MR. HUGHES' SEVENTH SPEECH.

GENTLEMEN MODERATORS:—I have but two more speeches on this Proposition, so without waiting to reply to my friend's last speech, I will introduce my remaining affirmative arguments.

XIII. ABRAHAMIC PROMISE.

Gen. xxii. 15-18. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I

will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."

Gen. xii. 3. "And in thy seed shall all the families of the earth be blessed."

Acts iii. 25. "And in thy seed shall the kindreds of the earth be blessed."

1. The promise is universal in its terms. It is "all nations," "all families," "all kindreds of the earth." Language could not be more comprehensive.

2. The seed of Abraham is Christ. "And thy seed which is Christ." Gal. iii. 16. And the promised blessing includes all the benefits to be conferred upon men through Christ in this world and the future.

3. It includes salvation from sin in justification by faith, and in turning men away from their iniquities. "Unto you first God, having raised up his son Jesus, sent him to bless you, *in turning away every one of you from his iniquities.*" Acts iii. 26. "So then they which be *of faith*, are blessed with faithful Abraham." Gal. iii, 8, 9.

4. It includes the resurrection to life and immortality. "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise the twelve tribes, instantly serving God day and night hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 6-8. The resurrection of all mankind to immortality is then a *promised blessing*, and it cannot prove an endless curse to any.

5. Will the promise be fulfilled? I answer, just as surely as we have "two immutable things, in which it is impossible for God to lie," his word confirmed by an oath. Heb. xi. 13-20. God himself speaks of it as a matter *fixed* in the counsels of heaven: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. Gen. xviii. 18.

XIV. JESUS' REPLY TO THE SADUCEES.

"Jesus answering said unto them, the children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead but of the living; for all live unto him." Luke xx. 34-38.

A record is also found in Matt. xxii. 18-32, and Mark. xii. 18-27.

1. Jesus here teaches the resurrection of "*the dead*." In Matthew it is; "But as touching the resurrection of *the dead*." In Mark, "And as touching *the dead*, that they rise." Winer in his Greek grammar of the New Testament defines "*hoi nekroi*" the phrase rendered "the dead," as a definite multitude. And Dr. Whedon in his comments on these words says; "The resurrection of *the dead* would signify the resurrection of the totality of the race." So I take the distinct position that Jesus here speaks of a universal resurrection.

2. The resurrection is to be to an equality with the angels; and men are to be the children of God in the very highest sense, "being the children of the resurrection." This can be no less than the final holiness of all men.

3. The resurrection is to a state of immortality; "Neither can they die any more." It is to an *endless state*.

The Greek word *katarizo* rendered "accounted worthy" does not limit the resurrection to a part of mankind. It is rendered in the Revised Version, "But they that are accounted worthy," and all are accounted worthy just as surely as the phrase "the dead" means a definite multitude. And all three Evangelists use that phrase here. The Emphatic Diaglott renders the word in question, "But those having been accounted worthy." And so the passage would read; "The children of this world marry and are given in marriage, but they having been accounted worthy to obtain that world and the resurrection of the dead" &c. And so the children of this world are accounted worthy of the resurrection from the dead.

XV. ARGUMENT.

My 15th and last argument is the resurrection and consummation as taught by St Paul. in I Cor. xv. 22-28.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last

enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

1. The apostle here teaches the resurrection of all mankind.

2. That all shall be made alive in Christ. "As in Adam all die, even so *in Christ shall all be made alive.*"

3. The phrase *in Christ* means a *justified state.* "He that is in Christ is a new creatue." II Cor. v. 17. To be made alive in Christ is to be made alive "in the image of the heavenly." Verse 49. It is the exact equivalent of Rom. v. 19, where it is said, "Many—all mankind—shall be made righteous." It is a complete fulfillment of the Abrahamic promise that all the families of the earth shall be blessed in his seed, which is Christ.

4 By the resurrection of all mankind to life and immortality shall *death* the *last enemy* be destroyed. Death being destroyed by a universal resurrection, it being the LAST ENEMY, it follows that *there will be no enemies to man beyond the resurrection.* The last effort of destroying power gives *to all men immortality.* It follows, therefore, that men are not in the catalogue of enemies destroyed.

6. The resurrection will be to a state of glory, incorruption, and power, in spiritual bodies. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Verses 42—44.

7. We are taught here that there is to be a subjection to Christ in such universal sense, that *God the Father only is excepted*, and in such manner that God will be "*all in all.*" Verse 28. And as all are to be made alive in Christ, all men to be subdued to him, and God in the final consummation "*all in all*, the only conclusion is the final holiness and happiness of the whole family of mankind.

8. This resurrection is to a state of *incorruptibility* and *immortality*, and so it is to a final and unending condition.

I will now pay some attention to my friend's last speech. He has a very great deal to say about my "system," and introduces a great many negative arguments. But he has very little to say about my affirmative arguments. There can be but one reason for all this. It is much easier to do the work he is doing than to reply to arguments he cannot meet, and more than that, cannot be met. His course is a tacit admission of that fact. He could not proclaim it louder on the house tops!

How does it affect the proposition in hand, if I do not believe in the forgiveness of just punishment for sin? Suppose God does forgive punishment, is that in the way of universal forgiveness? Just how does his logic hitch on here?

But suppose I am altogether wrong about the atonement and he is right about how it affects the sinner, and I prove by the scriptures that it is *universal;* is not universal salvation just as sure as the decree of Jehovah? Take a passage already quoted with its connection: "For this is good and acceptable in the

sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time." Take the very construction of this passage. God set over against men, whom God wills the salvation of, according to his love for the world, whom he sent his Son to save, and whom therefore he gave for a ransom. Or take the text in I. John ii. 2: "Who is a propitiation for our sins, and not for ours only, but for the sins of the *whole world*." Christians are spoken of separate and apart from the world, but the world is included in the propitiation. I gave the general usage of the term world, demonstrating its universal meaning in my fourth speech, but to this hour my friend has never had the courage to face it, even in a small degree to reply to it. Here I hold he is in a corner and cannot extricate himself, whatever he may say about my *system*. Note the following syllogysm:

1. All for whom Christ died will be saved.
2. But Christ died for all mankind.
3. Therefore all mankind will be saved.

The first premise my friend believes; the second I have proved; the conclusion he cannot escape try he never so hard.

Now would not Brother Daily do a much more legitimate work if he would take up my arguments, and show if possible their fallacy? If he should do that, my "system" would fall at once, and he would have done what has never yet been done. But as long as he fights shy of these arguments his work falls of

its own weight ; for there are thousands who believe in the "final restitution of all things," who nevertheless believe in the vicarious atonement and in the forgiveness of punishment. My arguments are before him, every point numbered and convenient to his hand.

As to Origen, there can be no doubt about his Universalism. It is true he was vilely misrepresented by his enemies. But this same Rufinus bears witness to that effect and quotes passages given by Origen in proof of the final salvation of all : as, Ps. cx. 1, I Cor. xv. 25—28, Ps. lxxii. 1. And Mosheim says of Origen, "Certainly if any man deserves to stand first in the catalogue of saints and martyrs, and to be annually held up as an example of Christians, this is the man. For, except the apostles of Jesus Christ, and their companions, I know of no one, among all those enrolled as saints, who excelled him in virtue and holiness." Historical Commentary on Christianity, Vol. II. page 149.

To say that I have "admitted" that the early church was not called the Universalist church, is to imply that I had held sometime to the contrary. But he knows better. And he ought to treat me as though I have at least common sense. But can he give the name of the church then? Was it the *Primitive Baptist Church*, or any other modern church? Is this a case of a blind Samson pulling down the temple to his own destruction?

But why should any particular doctrine give name to the ancient church? Or what has this to do with any particular doctrine? He says the schools of that day taught error. But I am inclined to think that

those teachers of young ministers knew more about the real teachings of Christ than Bro. Daily.

Universalism did decline during the dark ages, and it did revive again as light, knowledge, and liberty began to shed their blessings upon humanity. But be it remembered, I made no insinuations against those who do not receive it. Friend Daily's bombast to the contrary notwithstanding.

To assert the resurrection of the unjust does not prove that they will be *raised unjust*, since "All shall be made alive in Christ." I Cor. xv. 22. I believe all will die sinful to the extent, "if we say we have no sin, we deceive ourselves and the truth is not in us.,, I John i, 8. And there is need of a change after death.

I have taken the position that the atonement is moral in its effects, and saves from sin through faith and repentance, and I believe it will be effectual in bringing us to God ; and that the free gift will come upon *all men unto justification of life*, and that "the many shall be made righteous." Rom, v. 18, 19. He makes no distinction between the forgiveness of sin and the forgiveness of punishment. And so the *curing* of sin means the saving from punishment that sin deserves. When Christ cured the sick did he save them from the pains of sickness? I think not. Cure the disease and all its pains cease as a consequence.

But if God will *punish Israel for all their iniquities*, will he forgive none of them? Is it true that "God will reward every man according to his deeds" (Rom. ii. 6.)? If so, how does he forgive the punishment for their bad deeds? I insist that nowhere in the Bible do we read of the *forgiveness of punishment*. It

is the *forgiveness of sin;* and "whatsoever a man soweth, that shall he also reap." Gal. vi. 7.

I do not pervert Heb. xii. 8, for it says distinctly of chastisement, "*whereof all are partakers*," and there are no bastards. "Whom the Lord loveth he chasteneth," and God loves all men.

He denies that Ps. xcix. 8 teaches that the persons who were punished were forgiven. Well, that text says, "Thou wast a God that forgavest them, though thou tookest vengeance of their inventions." He and the psalmist for it. I believe the latter. It is a strange way to forgive a debt to collect it from another party. When Christ assumed the sins of the elect he became the sinner and they became innocent. He became "guilty and had a sense of the divine wrath." He deserved the penalty and received it to the full. And seeing the penalty was executed, where was the forgiveness? This is but a scheme to justify the ungodly, and condemn the just, and I commend to my friend Prov. xvii. 15:

"He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord."

I explained my understanding of the word "double," Isa. xl. 2, as a just or full amount, and it is not very gracious in Bro. Daily to represent that I believe sinners are to be punished to "double extent," of what they deserve. Bishop Horne says, "Very frequently a certain or an indefinite number is put for an uncertain or an indefinite number. Thus we find double for for much or sufficient in Isa. xl. 2," However it is the *prophet* who uses that word, as does Jer. xvi. 18.

Just now I am debating the question of punishment, only to give a little diversion to my friend. He says, "Sinners enjoy a sinful state and a sinful life here," and asks if they will not enjoy it hereafter. Certainly according to his position. For he says there will be no change after death. He says sin is their natural element, and that they enjoy it. So I think the best we can say is, that hell will be their heaven! But I think he is mistaken. I believe that "The way of the transgressor is hard." Prov. xiii. 15. And that "there is no peace to the wicked." And I wish my friend to notice that God says so. Isa. lvii. 20, 21.

Punishment does not restore men to favor only so far as it induces repentance, and so brings forgiveness.

I have not advocated punishment as bringing purity, as I have before explained. But he will keep right on saying that I do, whatever may be my denial! It is my friend who teaches that the divine vengeance and fire burns out the sin in the elect; and *he* is the man to explain how punishment brings purity.

In reply to my argument on Rom. viii. 18, 23, he denys the word "creature" refers to the original creation. But where is your proof? He says it means the new or spiritial creation. That is pure assertion. I demand the proof! Bro. Daily your assertions have gone to protest; you have over drawn your credit. When was the *new creation* made *subject to vanity?* And how does the newly converted Christians make up the "whole creation" which groans and travails in pain until the time of the Apostles? The word *ktisis* when applied to christians has the word

"new" before it. "He that is in Christ is a new creature." II Cor. v. 17. Christians in a special sense have hope. But there is also a general sense in which the whole groaning, travailing creation has the instinctive hope of deliverance. The general sense of the word creature is found in Col. i. 15, "Who is the image of the invisible God the first born of *every creature;* and in the commission. "Preach the gospel to *every creature.*" Math. xvi. 15.

In my friend's thirteenth argument, he refers to Rev. v. 9, referring to redemption as he thinks limited. "Out of every kindred, and every tongue, and every people, and every nation." If it were not for the limiting phrase "out of," would that phraseology then mean all mankind? I have been giving him those phrases all along in this debate, as "all the kindreds of the earth." "All nations whom thou hast made," "every knee, every tongue." In none of these is found the limiting word, "out of." I demand then to know what does limit them! Is there any thing in the texts, their contents, or the nature of the subjects to limit them? If not I claim the natural force and meaning of those phrases in accordance with the well known laws of language. And I say there has been no attempt to meet my position here, and logically the whole question turns at this point. But let us look at Rev. v. 9. There was a time when the limitation was just, but it is not always to be true.

Christ's reign had but just commenced. The Kingdom was but as a grain of mustard seed, and he is to reign until he subdues all things to himself. But the Revelator has another view, and the number has in-

creased to "ten thousand times ten thousand, and thousands of thousands. And yet there is something far grander and more glorious; the very thing towards which my whole argument has been looking forward. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v. 13. I submit this was a most unfortunate reference for my friend, and here is the fulfillment of my proposition. No limitation here.

All the point there is in Brother Daily's 14th and 15th arguments is in the assertion that according to God's word there is no change in the future world. But this again is only assertion. One may not be a child of God spiritually at one time, and become so at another. Christ's reign is a progressive one. All who die in Adam, will be made alive in Christ. Christ preached to spirits in prison, when he himself was a spirit. He preached to the dead spoken of in contrast with "men in the flesh," that they might live according to God in the spirit. The whole of Christain antiquity had but one interpretation of these texts for the first four hundred years.

He says it was spiritual Israel referred to by Paul in saying "all Israel shall be saved." But it was blinded Israel he speaks of. "*Blindness* is happened to Israel, and so all Israel shall be saved."—[*Time expired.*

MR. DAILY'S SEVENTH REPLY.

GENTLEMAN MODERATORS AND RESPECTED AUDIENCE:– As this is to be my last speech in which I purpose making any new arguments, I intend to come to my remaining negative arguments as soon as I can.

I am surprised that my learned friend has more to say about *punishment being forgiven!* He claims that punishment is *not* forgiven, and accuses me of believing it *is* forgiven. Forgiveness cannot be applied to punishment, for punishment is the infliction of the penalty for sin, whatever that penalty is. It is not punishment until inflicted, and so there is no such thing as forgiveness of it. *Evidently he is confused when he speaks of the forgiveness of punishment.* If he were not something of a scholar, this blunder would be no great surprise to me. I suppose him to mean release from deserved punishment, but forgiveness is not at all applicable to such release. It applies only to sins or offences, and necessarily secures release from deserved punishment. So the scriptures declare, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1. 7. It is the redemption price of Christ's blood as a ransom for sinners that secures the forgiveness of sins and a consequent release from deserved punishment.

To make any foundation for his argument, that all the human family will be saved because, as he says, Christ died for all of them, he is forced to suppose that he is *wrong* about the atonement and that I am

right! He knows he does not believe that Christ's death was any ransom for sinners or that there was any atonement made by his death. All he says about the "moral effects" of the atonement amounts to nothing if there was no atonement made. How that death has any thing to do with bringing sinners to faith and repentance he cannot show. The death of the thief on the cross had as much to do in the salvation of sinners as the death of Christ according to Universalism. If there is a man in America who can show how Christ's death saves sinners, that man is Mr. Hughes, for he is the ablest man they have. As he cannot tell we are forced to conclude that no Universalist can. He does not really believe either of the premises of his syllogysm, for he does not believe Christ died for any one So he is compelled to suppose I am right and he is wrong about the atonement to give any semblance of force to his argument.

But I enter my denial that the scriptures used by him in supposed proof of the second premise of his syllogysm (on the supposition that I am right about the atonement and he is wrong) mean every individual member of the human family. Let us take I Tim. ii. 4: "Who will have all men to be saved," &c. Paul had exhorted Timothy to make supplications and prayers for all men, giving thanks for them, by which is not meant every individual, for prayer is forbidden to be made for such as have "sinned unto death," (I John v. 16) and we are not to give thanks for wicked men and persecutors. All classes of men are meant as the following verse shows, "For kings, and all that are in authority." So God will have all men to be saved,

that is all sorts or ranks of men, men of every rank and quality, kings and peasants, rich and poor, bond and free. The passage, "Who gave himself a ramson for all," is fatal to his theory, for he denies that any ramson was made for sinners. He gave himself a ransom for all the children of the promise represented by Jacob whom God loved, and for whom Christ died, as he said, "I lay down my life for the sheep."

Take the other passage, "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Propitiation means satisfaction rendered by an atonement. This my friend does not believe. He argues that our sins are propitiated for by our suffering all they deserve ourselves. But he is now supposing I am right and he is wrong to enable him to build an argument on this text. The meaning is, not only the Jews, for John was a Jew as well as those directly addressed, but also for the Gentiles as "the world". Christ is the advocate of all those for whom he is the propitiation, for it is said, "We have an advocate with the Father, Christ Jesus the righteous." Verse 1. There is a "world" for which Christ did not pray (John xvii. 9), so he is not the advocate for that "world." He is not, then, their propitiation. As to my friend's argument that world always means the people separate and apart from the righteous, I will say that is true when these two classes are considered together, but that is no proof that it is so in all cases. I deny that the term is so used here, for the two classes are not considered.

Origen was "enchanted by the charms of the Platonic philosophy, set it up as the test of all religions,

and imagined that the reasons for each doctrine were to be found in that favorite philosophy, and their nature and extent to be determined by it." Mosheim's History, Vol. I. page 86. So Brother Hughes is welcome to all the comfort he can get from claiming Origen. But he waxes warm in referring to my calling attention to his admission that the church was not called the Universalist church in the apostolic day, saying it implied that he had "held sometime to the contrary," and claiming that I ought to treat him as though he has common sense at least. This is an admission that he has never held that the church was called the Universalist church. But he not only admitted it was not called that, but admitted it was not in existence as an organized body. This is his language, "But the Universalist church did not exist in the early days of christianity. This I know very well so far as the organized church is concerned." See page 83 of this book. Then not only was the church not known by the name Universalist church, but such a church did not exist as an organized church. That being true the doctrine of this proposition was not the doctrine of Christ and his apostles. I have called upon him to show that any church made any declaration of faith which included the doctrine of Universalism prior to the days of John Murray. He remains silent, and will remain so so far as that demand is concerned. He may wax as warm as he pleases, he cannot escape the force of this argument, which destroys all his claim to being apostolic in his teaching of the doctrine of Universalism.

All will die sinful, he says, and argues there is need of a change after death. This change he has argued is affected by Christ's preaching to the spirits in the future world. None will be changed here, then, by the preaching of those sent out under the commission. Yet some will be just after death and others unjust, and will remain so until the resurrection! It seems to be his opinion that the change will be made by the resurrection, and yet he argues that preaching brings about the change, and yet it comes through faith and repentance, but not until every one is punished as much as he should be! He says punishment restores men to favor "so far as it induces repentance, and so brings forgiveness." Well, if punishment restores men to favor to the extent that it results in forgiveness, then how does the death of Christ or the preaching of the gospel have any thing to do with bringing about this result, and why is any resurrection necessary? Let him answer.

Are sinners punished in their physical bodies with suffering in this life, or in their consience, or both, in proportion to their wickedness? He knows they are not. Do they that love sin delight in it more than they could enjoy trying to live a religious life? If the things they endure here are meant for punishment, and this state is to be continued in the future world, may we not conclude they will prefer it there to a pure life? If they enjoy that state hereafter as they do here, will punishment of that kind ever induce repentance and bring forgiveness?

I showed most conclusively that the creature mentioned in Rom. viii. 19—22 is used with reference to

those who have the Spirit of God dwelling in them, by which they cry, Abba, Father, which bears witness with their spirits that they are the children of God. These are subjected in hope, while others have no hope (I. Thes. iv. 13), and all unchanged sinners have no hope and are without God in the world (Eph. ii. 12). They are made subject to vanity through the sinfulness of the body, but they groan within themselves while they wait for the redemption of their bodies in the resurrection.

He quotes, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord," to try to make it appear that Christ being made to be sin for us, thus bearing our sins in his own body on the tree, and giving himself for us, the just for the unjust, would all be "an abomination to the Lord." It is not, however, for it God's own arrangement, as taught in his word.

In the 5th chapter of Rev. the four and twenty elders represent the redeemed family of God, who were redeemed out of every kindred, and tongue, and people, and nation. This eternal redemption was obtained before Christ went to heaven, or when he died on the cross. Heb. ix. 12. The ten thousand times ten thousand and thousands of thousands, were the angels, who said nothing about being redeemed. Every creature in heaven, and on earth, and under the earth, and in the sea, embrace all objects of creation, which declare by their very existence the power and wisdom and riches and strength and honor and glory of God and the Lamb, just as "the heavens declare the glory of God, and the firmament sheweth

his handiwork." Not one word is said by these objects of creation about being redeemed. None spoke of being redeemed except the ones redeemed out of every kindred, and tongue, and people, and nation. As these were redeemed out of these classes, which embrace the entire human race as classes, all these classes were not redeemed.

I shall now attend to his argument on the Abrahamic promise. He assumes that, as the promise embraces all nations, all families, and all kindreds of the earth, every individual member of the human family is embraced in the promise and thus included in the blessing. It is not really required of me to prove this inference false, for he has not proved it true and he cannot prove it. All families and nations may be blessed and yet every individual member of all families and nations not be blessed. But I propose to prove it false and turn the argument against him.

Gal. iii. 7 9: "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scriptures, foreseeing that God would justify the heathen through faith, preached the gospel before unto Abraham,saying, In thee shall all nations be blessed. So then they that be of faith are blessed with faithful Abraham."

"All men have not faith." II Thess. iii. 2. My opponent will forever fail to prove that all will ever have faith. This proves to a conclusive demonstration that the blessings promised to Abraham are restricted. This fact is further shown in the address made to Abraham in Gen. xii. 3 : "I will bless them that bless thee, and curse him that curseth thee."

In Gal. iii. 29, the apostle shows the promise to be restricted. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If all were Christ's he would not have used this form of expression. He would have said, "As all are Christ's, all are Abraham's seed, and heirs according to the promise." The construction of the sentence clearly implies that all are not Christ's, and therefore not Abraham's seed, and heirs according to promise. If he denies this he does so at the risk of his reputation for scholarship. "The children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." This is proof positive and unmistakable that all are not the children of God, and so are not the children of the promise.

Another inference drawn by him is that this promise involves the resurrection to life and immortality. Now will he tell us what is raised to life and immortality? The spirit he says is the child of God and has always been, possessing the divine image which it has never lost. Then the spirit already posseses life and immortality. What, then, is raised to life and and immortality? He talks a great deal about a resurrection, and seems to believe that the *immortal part of man will be raised to immortality!* He seems to think there is no period between the death of each and the resurrection, and this resurrection will be a progressive affair, and that each spirit was destitute of life and of immortality till raised to it; that it was dead and mortal till raised. Then I suppose the death of the righteous and wicked are alike, and a like change will be needed in each class in the future

world. I demand that he make these things clear in his next speech if he can.

In his thirteenth argument, which is based on Christ's reply to the Sadducees, he labors very hard to show that the expression, "they which shall be accounted worthy to obtain that world and the resurrection of the dead," is not restrictive. This involves him in the absurdity of arguing that restricted language is not restricted. It seems he would regard his scholorship too highly to risk it in such a venture. It is evident that the desire to bolster up a sinking cause predominates over every other consideration with my friend! The rendering given in the Emphatic Diaglott, in which a participial phrase "having been accounted worthy," is used instead of the clause, "which shall be accounted worthy," is not at all in his favor, for the phrase is restrictive as well as the clause.

He says Jesus here teaches the resurrection of the dead, emphasizing "*the dead.*" I demand that he tell us what is dead after the spirit separates from the body, the *spirit* or the *body!* If it is the body, what does he mean by the resurrection of "*the dead?*"

His last argument is based upon the teaching found in the 15th chapter of I Cor.: "As in Adam all die, even so in Christ shall all be made alive." The resurrection of the body is referred to in this passage. This is evident from the fact that mention is made of the resurrection of Christ's body in this connection. Paul speaks of the first Adam and the last Adam. Each of these is spoken of as a representative. As all connected with the first Adam die in consequence of

his fall, so all connected with the last Adam, Christ, shall be made alive in the resurrection. Such is plainly indicated in the 23d verse. This proves there is a restriction, and that some will not be Christ's at his coming. My friend can deny this only at the peril of his reputation for scholarship. We are not left in doubt about some being Christ's while others are not his. Gal. v. 24

"They that are Christ's have crucified the flesh with its affections and lusts." It follows that those who never crucify the flesh with its affections and lusts are not Christ's. But that some are not Christ's is proved in a most positive way by Rom. viii. 9: "But ye are not in the flesh but in the Spirit, if so be that the Spirit God of dwell in you. Now if any man have not the Spirit of Christ he is none of his." The resurrection taught in this chapter is restricted to those who are Christ's. The teaching of this passage is, As in Adam all that are his die, even so in Christ all that are his shall be made alive.

As further proof that Paul does not teach that all who die in Adam shall be raised to incorruption, glory, honor, immortality and victory, I call attention to the address in the 50th verse: "Now this I say brethren." He said to these brethren, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." The brethren were the saints at Rome, who were beloved of God and called to be saints. Chap. i, verse 7. So I reason he was alluding to people who are beloved of God and called to be saints. These are the ones who will be Christ's at his coming.

He argues that death is to be destroyed. I ask him this question: Will death ever be destroyed if the body that is held by death is never raised? If the only part of man that dies at death, that goes down into death, is never raised to life, will death ever be destroyed? Is the mere lifting up of the living any destruction of death? These are questions for him to think about. I demand a plain answer to them in his next speech.

Negative Argument XVI. My sixteenth negative argument is based upon the unpardonable sin.

Matt. xii. 31, 32: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come."

Mark iii. 29: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Mark's statement of the language of Christ is very clear, and sustains Matthew's record that the sins spoken of here are not to be forgiven in this world or in the world to come, and Jesus asserts that those who commit it are in danger of eternal damnation. The word danger is from the Greek *enochos*, which signifies liable to or subject to. They could not be liable to what did not exist. As those who commit this sin have never forgiveness but are liable or subject to eternal damnation, it follows that some will not be finally holy and happy. If eternal damnation does not exist, and none are liable to such a state,

then Christ was a deceiver. It is necessary to prove him such to sustain the doctrine of Universalism.

Negative Argument XVII. My last argument in the negative of this proposition is that the destruction of the wicked by sudden death, as the antediluvians by the flood, the inhabitants of Sodom and Gomorrah by fire, and the overthrow of Pharaoh and his hosts by waters of the sea, is the greatest blessings that could befall them according to this doctrine, for it ushers them out of this world of suffering to one where Christ will be their preacher, by whom they will doubtless soon be converted from a sinful course and brought to enjoy endless holiness and happiness, while the righteous will be left to suffer on here, only to die sinful at last and go into the future world to be changed just as the wicked will be. The wicked had the decided advantage of Noah and Lot and the Israelites, for they were wafted on the waters and the fire to a state where their advantages far excelled the righteous, while the latter had to continue to suffer in this world of sin and sorrow. I will read a poem that illustrates this in a clear way.

Thus Pharoah and his mighty hosts
  Had God-like honors given:
A pleasant breeze brought them with ease
  And took them safe to heaven.

So all the filthy Sodomites,
  When God bade Lot retire,
Went in a thrice to paradise,
  On rapid wings of fire.

Likewise the guilty Canaanites,
To Joshua's sword were given:
The sun stood still that he might kill
And pack them off to heaven.

God saw those villians were too bad
To own that fruitful land:
He therefore took the rascals up
To dwell at his right hand.

The men who lived before the flood
Were made to feel the rod;
They missed the ark, but, like a lark,
Were washed right up to God.

But Noah he, because you see,
Much grace to him was given,
Was forced to toil and till the soil,
And work his way to heaven.

The wicked Jews, who did refuse,
The Lord's command to do,
Were hurried straight to heaven's gate,
By Titus and his crew.

How happy is the sinner's state,
When he from earth is driven;
He knows it is his certain fate
To go direct to heaven.

There's Judas too, another Jew,
Whom some suppose accursed;
Yet with a cord he beat his Lord,
And got to heaven first.

I want your attention now to a kind of summary of some of the things we been considering. I begin this summary in this speech so I will have time to finish it in the next. We differ in regard to the process by which people are made holy and happy. He says that punishment inflicted upon the sinner "induces repentance and so brings forgiveness," and that in this way men are restored to favor. I claim that the sins of those are forgiven whose sins the Lord does not impute to them, and whose sins are covered by the atonement of Christ, as declared by David and quoted and explained by Paul. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sins." He has no use for any covering made by Christ's atonement, and so can give no explanation of such passages as teach this important truth. All the covering he has for sin is the infliction of punishment upon the sinner, which he admits does not bring *holiness* though he says it *admits to favor!*

In the second place we differ as to what constitutes the human family. He argues that the human family will be brought to holiness and happiness, and contends that the spirits only are God's children who will be brought to that state. Then he believes the human family to consist of a family of invisible spirits, the bodies being the houses in which the human family live. He argues that these spirits are immortal and have never lost the divine image, and that the

body will never be raised, and yet contends that all will be resurrected to life and immortality; that is, that which *possesses* life and immortality *will be raised to life and immortality!!* I contend that the body constitutes the essential part of man, that it was called man before receiving the breath of life at all, that human beings are born male and female, and that human beings never would have had any existence if human bodies had not been made.—[*Time expired.*

MR. HUGHES' EIGHTH SPEECH.

GENTLEMEN MODERATORS AND RESPECTED AUDITORS:—In this, my closing address on this Proposition, I wish first to note some things in the speech you have just heard, and then pass to a brief recapitulation.

Brother Daily favors you with a poem, as he calls it, which he no doubt thinks quite ornate and classical. It is not in line with my way of debating, but to show him that his doctrine is open to repartee, I will quote a few verses which are a much truer representation of his creed than his poem is of mine.

"Praise be the Lord I pardoned am,
My spouse, good soul, is pardoned, too;
We shall both be saved through Christ the Lamb,
In spite of all we can do.

Our children, six in number all,
By pious parents sanctified,
Are safe in grace, whate'er befall,
For who shall Christ's elect divide?

And others, 'tis naught to me,
Who shall be saved, or who be damned,
But grace shall still exalted be,
And saints rejoice tho' hell be crammed."

He knows that his poem is a misrepresentation of Universalism, and all out of order. Take the case of the Antediluvians. It is a long interval between the flood and Christ's preaching to them, and they still in prison. And he knows the use I made of that case.

He seems to think it would be an awful thing for those people to have mercy shown them some time in the future state, but a most gracious one for God to thrust them into a never ending hell. He seems to think rather that,

"The breath of God, his angry breath,
Supplies and fans the fire,
Where sinners taste the second death,
And would, but can't expire."

That evidently would be more to his taste. And how about those miserable creatures, hated of God before they were born, sent into the world "spiritually bound with chains, shut up in darkness, and in a prison house," hated here and to be hated forever. If God be such a God, there is no need of his Santanic Majesty. No wonder Bunyan said, "I blessed the condition of the dog or toad, because they had no soul to perish under the weight of an everlasting hell."

I will pass his continuous references to the resurrec-

tion of the body to his proposition where they belong. I am not so fond of mixing things as my friend. His fine criticism on the forgiveness of punishment is a mere splitting of hairs. He represented punishment as a *debt,* and then the *debt forgiven.*

On the atonement he says that I believe there is no benefit to man in the death of Christ, and that I do not believe that Christ is in any way a ransom, or a propitiation, all of which I brand as false. Who authorized him to tell what I believe? I have said nothing of the kind. I have told him I believe in the atonement as moral in its effects, and the "propitiation through faith in his blood." Rom. iii. 25. And it is not to appease the wrath of God but to reconcile man. Rom. v. 11; II Cor. v. 18-20. But I do say, that so far as the issue between us on this proposition is concerned, it makes no difference which view of the atonement is held, the result is inevitable if I prove that Christ died for all. And the syllogism brought him to a sense of his situation, hence his great outcry. And that Christ is a propitiation for the sins of the whole world I most abundantly proved.

In his Pilgrimage of a Stranger, Eld. Daily says, "It is an established law of philology, the correctness of which is universally admitted, that a word must be taken in its literal sense unless the context imperiously demands a different meaning." Page 259. I have taken those texts in their literal meaning as the words in dispute, and hold that there is nothing in the context to restrict them. It devolves upon him to show the restriction. He admits that when the two classes are considered together it means the people apart from the righteous. Well, it is so used in I John ii. 2: "He is

the propitiation for *our sins,* and not for *ours only,* but for the sins of the whole world." And so this text settles the question as to Christ's death for all men, and also the truth of my proposition.

His attempt to limit prayer for all men to all classes of men is a desperate one. If you pray for all classes who are you leaving out? But he says, we are not to pray for the sin unto death. But the words are, "I do not say he shall pray for it." But Jesus prayed for his enemies on the cross, "Father, forgive them, for they know not what they do." Praying for his disciples in particular, he does not pray for the world (John xvii. 21), but further on he prays for all who shall believe on him through their word, "that the WORLD may believe thou hast sent me." John xvii. 21. So Jesus did pray for the world. It is strange that Paul should limit prayer by exhorting prayer for *all men!* And also strange how "learning" can understand the words "kings and all in authority" to mean all classes, and then base an important construction on it. That sort of a contraction and expansion will be new to scholarship!

When God makes promise he uniformy uses universal terms; as, all nations, the world, all men, etc., when, according to Brother Daily, he only means the elect. Does the Almighty intend to deceive men? But he does deceive all but a mere handful if my brother is right! And should any one in despair inquire, "does any man care for my soul," of one thing he may be sure. God does not care only to make damnation more sure.

But Rev. v. 13, where all creatures praise God only in metaphor, as all by their very existence praise him and the Lamb, just as the heavens declare his glory. But

how about those creatures represented by Esau, for whom God has an unchangeable hatred? Does their "very existence" glorify God? Evidently my friend does not feel on this subject as Dr. Albert Barnes: "Had man the view the eternal Father had, we would weep that God is laid under the necessity to *defile* and *mar* the beauty of the universe with the smoke of an eternal hell."

But as to the Abrahamic promise, all do not believe, and only those who have faith are blessed with faithful Abraham. True, then; and so far the promise was fulfilled. But has not many more believed since then, and become the children of Abraham, and blessed with him? and when all nations are blessed in him, will not all be the children of Abraham? We are told that "Abraham believed God." But what did Abraham believe? He believed the promise, "In thee and thy seed shall all the families of the earth be blessed." And that promise will be fulfilled just as sure as God cannot lie.

If the translation of the Diaglott is correct: "They having been accounted worthy;" that is, the children of this world, then there is no limitation to the resurrection in this passage. And let my friend pay some attention to the quotation made from Winer's Greek grammar on the phrase "the dead" as a definite multitude.

The reply you have heard on I. Cor. xv. 20-28, was an effort to restrict the resurrection in this chapter to a part of mankind only, and he relies on the words, "They that are Christ's at his coming." There are two senses in which men are Christ's, ownership and discipleship. All were given to Christ, and when all are subdued to Christ, and made alive in him, they are his in a spiritual sense.

It must be understood there is no other resurrection spoken of here, and that this was the end. There was no judgment here. Christ's reign is ended, and he has delivered up his kingdom to God the Father. It is the consummation, and "God is all in all." There is no hint that there is anything adverse to God or Christ. Death, the last enemy, is destroyed, which cannot be without a universal resurrection. And it is utterly preposterous to speak of any limit here. The clause, "As in Adam all die," my friend must admit means all men; and Paul asserts "EVEN so in Christ shall all be made alive." It is the same in both cases, and it is only the exigences of a peculiar case that requires anything different.

I would remind the brother that an apostle may address a church on a subject which pertains to all humanity. I refer to verse 50 quoted by him. "Now this I say, brethren, flesh and blood cannot inherit the kingdom of God." This is a universal truth, and a most unfortunate reference for his position and scholarship. But further the apostle speaks of the change of the living, and says, "the dead shall be raised incorruptible." Note the phrase "the dead," and let his learning expose the authority I have given him on that phrase. But again, the apostle speaks of death being swallowed up in victory, verse 54, which could not be a partial resurrection.

Referring to his argument on the sin against the Holy Spirit; there will be a discussion of the word eternal in the next proposition, and I well defer it till then. The phrase, "Neither in this world nor in the world to come," literally translated would be, "Neither in this age nor the coming." So in Mark, "hath not forgiveness for the age." It is also said, "that in the

ages to come God will show the exceeding riches of his grace." Eph. ii. 7. And Paul teaches that "where sin abounded grace did much more abound," and there is not even one sin that shall defeat grace or go beyond it. According to the Jewish form of speech it only teaches that all other sins may more easily or readily be forgiven than the sin against the Holy Ghost.

I come now to my recapitulation. My Proposition is as follows: The scriptures teach that all the human family will finally be brought to enjoy a state of endless holiness and happiness.

My first argument was based on the nature of God. "God is love." I Jno. 4:8. This is the divine nature, and so God from his very nature loves all men. The scriptures teach that he loves them when they do not love him, even when "dead in sin." Ep. 2:4-5. He cannot hate because he is love. Jesus tells us that "God so loved the world that he sent his Son to be the Savior of the world." Jno. 3:16, 17. And so clear and emphatic are his teachings on this point that his disciples said: "We know that this is the Christ the Savior of the world." Jno. 4:42. The word world is here used in its most natural sense, in all these and related passages, and there is nothing in the context to limit them.

An attempt was made to turn the force of this argument by quoting, "vengeance belongs to God." But I showed that this only means his right to punish. And the usage of the word I showed in Rom. 13:4, where the magistrate is said to be "God's minister to thee for good, a *revenger* to execute *wrath* on him that doeth evil."

Again he quoted, "Jacob have I loved, but Esau have

I hated," claiming that Esau represents the non-elect, whom God hates now, and will hate in all the future, but I showed that this is to be understood nationally and providentially, and relates to their descendants. "Nations," and especially the Edomites, are mentioned in their history. Gen. 25:3; Mal. 1:3, 4. Esau did not serve Jacob, nor did he ever humble himself to the dust as Jacob did in his guilt before him. The election that Paul speaks of is national. The Jew rejected, the Gentile chosen. "They were *enemies* as concerning the gospel, but as concerning the election *"beloved."* Rev. 11:28. There is no eternal reprobation here.

My second argument was on the universal fatherhood of God. Paul teachers, "To us there is but the one God the Father." "One God and Father of all." Eph. 4:6. And Jesus taught the "multitude and disciples," "One is your Father which is in heaven." Matt. 23:1, 9. Sinners are therefore the children of God, as well as the righteous. . As were the heathen idolators the offspring of God. Ac. 17:28, 29. Men are the children of God not by mere creation, but because God created them *"in his image,"* imparting to them the divine nature, and so relating himself to them. "God is spirit," and the "Father of spirits," and so is related to men in their spiritual nature. Jno. 4:24; Heb. 12:9. If they are called the children of the evil one, it relates to character, and not to them as the devil's offspring. This characteristic relationship is referred to when men are commanded to love their enemies, that they might be the *children of their Father* in heaven. Matt. 5:44. 45.

To this argument and the first it was replied, God is as much the loving Father now as he ever will be, and if

there is any virtue in the argument, all ought to be saved now, but they are not. But this reply fails because it takes no account of the fact that God works progressively in both the natural and spiritual world. Jesus illustrates one by the other. It is "first the blade, then the ear, and after that ripe corn in the ear." Matt. 4: 26-28. In the moral world God works by means, but his purposes are none the less sure on that account. If my friend is right, creation would have been at a standstill ages ago!

My third argument was from Paul's sermon on Mars hill. Ac. 17:22-31. He affirms that "God made of one all nations of men to dwell on all the face of the earth," and he is a sovereign over men to the intent "that they should *seek the Lord,* if haply they may find him," as all are his offspring, the whole drift of his sermon being that God has *one purpose* concerning all men, their salvation. I cannot remember that my brother referred to this.

My fourth argument was on the purpose of the subjection of the world to man, to be consummated in the moral sense finally through Christ. All things were put in subjection to man in such a universal sense, "that there was nothing not put under him." But though "we see not yet all things put under him, we have full assurance given in Jesus," who tasted death for *"every man."* And as man the race is the subject here, so it is man universally for whom "Jesus tasted death," and there can be no limit put to that phrase here, and it settles the case in this controversy.

My fifth argument was drawn from the mission and ministry of Christ. "He came to seek and save that

which was lost." Luke 19:10. To save the chiefest of sinners. 1 Tim. 1:15. And he was given dominion over the "dead and the living," and ability to subdue all things to himself. Phil. 3:21. So equally extensive was his *ministry*. How else could he fulfil his mission? He went *in spirit* after his crucifixion, and preached to *spirits* in prison, who were *aforetime* disobedient in the days of Noah. "The gospel was preached to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. 3:18—20, 4:6. The preaching was to *spirits* by Christ's own spirit, to the dead spoken of in contrast to men in the flesh. But one construction is possible to these passages: the opening of *Christ's ministry in* the spirit world. The one construction held in the ancient church for four hundred years after Christ.

My sixth and seventh arguments were from the words of Jesus, "If I be lifted from the earth, I will draw all men unto me." Jno. 12:32. And as "all things were given to Christ," so all thus given should *come to him*, and not be cast out." Jno. 3:35, 6:37. These passages show the final result and triumph of Christ's ministry.

My eighth argument was from those passages which teach the universal reconcilation of the world to God. 2 Cor. 5:14-19. "God was in Christ reconciling the world unto himself." And "Having made peace by the blood of his cross to reconcile all things to himself, both which are on earth and in heaven." These are universal terms, and I recall no attempted reply from my brother.

My ninth argument was on the universal submission of all things to Christ, as taught in Phil. 2:9-11, another proof my friend failed to meet. But here we have

the most positive declaration that at, rather *"in* the name of Jesus every knee should bow of things in heaven, and things in the earth, and things under the earth: and every tongue confess that Jesus Christ is Lord to the glory of God the Father." There is no possible limitation here. I re-enforced this passage by the words of the prophet: "I have sworn by myself, the words have gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say in the Lord have I righteousness and strength." Isa. 45:23, 24. Paul also quotes these words to show that every one of us shall give an account of himself to God: another irrefutable proof of its universality, and that God's judgments issue in victory, the "righteousness and strength" of all mankind.

My tenth argument was on the universal righteousness taught in Rom. 5:12, 18, 19. The reign of sin is universal. "All have sinned." The reign of grace is to be equally universal. Nay, rather the reign of grace is to superabound that of sin, and the "free gift is to come upon all men to the justification of life." "And as by one man's disobedience the many were made sinners, so by the obedience of one *the many shall be made* RIGHTEOUS." Universal righteousness means universal salvation.

My eleventh argument was from Rom. 8:18-23, the deliverance of the creature, man, into the glorious liberty of the children of God. Just so sure as the creature here is man, just so sure is my proposition true. And the natural meaning of the word is "creation, the thing created," as in Col. 1:15, Mark 16:15. It can only

mean here man the intelligent creation. It can mean Christians only when the word *new* is applied, making it the "new creation," and that phrase occurs but twice in the New Testament, and here Christians are spoken of as separate and apart from the groaning creation which is to be delivered into the glorious liberty of the children of God.

My twelfth argument is on the salvation of both Jew and Gentile, the two great divisions of mankind. Rom. 11:25-36. "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved." "It avails nothing to say that "spiritual Israel" is meant here, when it is manifest that "blinded Israel" is the one expressly mentioned. Further the apostle says, "He hath concluded all (both Jew and Gentile) in unbelief, that he may have mercy upon all." "For of him (by creation) and through him (by sustaining power) and *to him* (as the final end) are all things. To whom be glory forever."

My thirteenth argument was on the Abrahamic promise that all nations of the earth should be blessed in Christ. Gen. 12:1-3, 22:15-18; Acts 3:25, 26. The promise is in expressely universal terms. "All nations, families and kindreds of the earth." It includes justification by faith, turning away from iniquities, and the resurrection from the dead, assuring us that the resurrection is a blessing, and not an everlasting curse to the larger part of mankind; and so means in its ultimate fulfillment the salvation of all men.

The fourteenth argument was founded upon Luke 20: 27-38 and parallel passages. Here Christ teaches the "resurrection of the *dead,*" which I showed by eminent

authorities means "the dead as a *definite multitude,*" all the dead. And there was no attempt to meet this point. And I showed that it would be a perversion, therefore, of Jesus' words to restrict them to a partial resurrection, since he taught that all the dead live unto God. Ver. 38. "The children of this world having been accounted worthy of the resurrection of the dead, cannot die any more, and are the children of God, being the children of the resurrection."

My fifteenth and last argument was from the resurrection and consummation as taught in 1 Cor. 15:20-28. Here we have those invincible words: "As in Adam all die, even so in Christ shall all be made alive." There may be as many orders as these human beings, but "all are to be *in Christ,* and all are his." They were given to him, he purchased them by his blood, and he has conquered all their enmity. As the first fruit was a sample of the whole harvest, so Christ is a sample of the harvest of all the dead." "If the first fruit be holy, the lump is also holy." Rom. 11:16. This is the END. Christ's reign is finished. He has destroyed all enemies. Death, the last enemy, is destroyed. There are no others. Tears are wiped from all faces. All things are subdued unto him, and he becomes subject to God the Father, and God is all in all.

Thanking you, my friends, for your patient hearing, I leave the issue with you.

(*Time expired.*

MR. DAILY'S EIGHTH REPLY.

Gentlemen Moderators, Ladies and Gentlemen, Respected Opponent—You may be in the condition a congregation was to whom a preacher preached three hours. The preacher was speaking to a friend about his long sermon, and was asked: "Didn't it worry you?" "No," said the preacher, "it didn't worry me, but I tell you the congregation was worried." I intend to get through with this speech in just one-half hour, and you know that will not be very long.

As to the "poems" we has produced, I purpose leaving them with the people to decide which has been the truer representation of our respective doctrines. As to the Antediluvians, if the punishment they suffered here was only continued in the future world as here, they only preferred it to a holy life just as they did here, and so the preaching of Christ to them would have been unavailing if he had preached to them according to my friend's position. I will not repeat my reply to his absurd position on that point, but will merely remind you that I challenged him to show that Christ continued to go to the place of the lost and preach to them to the end of the world. Even if he could prove that the Antediluvians were preached to between the death and the ascension of Christ, which he could not do if his eternal destiny were suspended upon it, he could not show that any other class were so favored after the ascension of Christ. He resorted to this to try to prove a moral change after death, and built his argument on a mere assumption, without the shadow of proof.

He says he will pass my references to the resurrection

of the body to my proposition where they belong. I only referred to that in reply to positions taken by him, and it is well he passed the matter by. You remember he argued that there would be a resurrection to a state of life and immortality. I asked him if the spirit, which he says was created in the *image* of God and *never lost that image,* possessing *life* and *immortality* already, could be resurrected to a *state of immortality;* if *immortality* could be raised to *immortality!* He claimed that *death* would be destroyed when the *immortal spirit was resurrected to immortality!* I asked him if *death would be destroyed if the body which had died is never raised!* I asked him if the *lifting up* of the *living* would be any *destruction of death! I demanded a plain answer. He passed it all by!* The reason is plain. He says he is not fond of *mixing* things. He may not be *fond* of it, but he has things *so mixed here* that he will *never extricate himself from the mixture!* He may pass it by till the next proposition, *but he will be in the same hole there! He will never get out of it!*

He denies saying there is no ransom in the death of Christ and that it is of no benefit to man. He brands me as a falsifier, claiming I charged him with taking that position and affirming that Christ's death was no propitiation. I challenged him to show how Christ's death could be a *ransom* or *propitiation* for sin, if it does not save sinners from *punishment,* from *sinning,* from *death,* from *hell,* or from *anything else!* If all sins are punished in the sinners who commit them, and sinners are not *saved* from anything, I want to know in what sense the death of Christ can be considered as a *ransom* or *propitiation!* I have demanded that he tell

how the death of Christ can be *moral in its effects* and *commend the love of God to man* when that death was *entirely useless!* I have wanted to know how his death *reconciles* sinners to God when they are *punishel for all their sins* just as much as they ought to be, and *satisfaction is rendered for their sins by that punishment alone!* He has *failed, utterly failed* to show that there was *any atonement* made by the death of Christ. He has not met these points, because he could not meet them. I am laying no blame upon him for this failure, for he has done the best he could, and doubtless he has made a stronger fight than any other Universalist could have made.

He claims that two classes are considered together in the text, "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." I have answered his position on that, and only wish to say here that he again supposes I am right about the atonement and he is wrong to give any force to his argument. This he is *compelled* to do or he would not do it. When Christ said, "that the world may believe that thou hast sent me," he assumes that he means all the people in the world, all the human race. As to that, the world might be made to believe that God had sent him, and yet not have that faith which works by love. That is no proof that Christ prayed for the whole world or all mankind. He said, "I pray not for the world." He only prayed for those who believed in him then, and for all that should believe in him. I have challenged my friend to show that all universally would finally believe in Christ. This he has failed to do.

He made no attempt to reply to my argument that

none mentioned in Rev. v. said anything about being redeemed except the ones who sang the new song. The fact that these were redeemed out of every kindred, tongue, people and nation proves to a demonstration that all of these classes were not redeemed. To this point he has not replied. It stands against the doctrine of his proposition.

The restriction of the promise to Abraham was so plain that my friend touched that matter very lightly. He says the promise will be fulfilled to all because all will believe in Christ. This is assuming the very point to be proved. I showed that "the children of the promise are counted for the seed," and that "the children of the flesh are not the children of God." To this he has attempted no reply, and so it stands as a complete refutation of his argument on the Abrahamic promise.

As to the clause, "They which shall be accounted worthy to obtain that world and the resurrection from the dead," he knows the language is restrictive, and so he seeks to make it appear universal by giving the rendering of the Emphatic Diaglott, "But those having been accounted worthy." The participial phrase is but another form of the expanded clause given in King James' translation, and is equally restrictive. Winer's rendering the phrase "hoi nekroi" as a definite multitude does not make it universal for the word definite means bounded by certain limits, limited, determinate. He makes some light of "scholarship," but his scholarship is sufficient to enable him to see the force of this.

"They that are Christ's at his coming" is restrictive and he knows it. So he attempts to dodge by saying that there are two senses in which men are Christ's,

ownership and discipleship. But he argues that this is at a time when Christ's reign will be entirely ended. Then all mentioned will then be his, both by ownership and discipleship. As it is still restricted, we conclude that the number mentioned as being Christ's is restricted both as to ownership and discipleship. Then all will not be Christ's at his coming, either in the sense of ownership or discipleship.

After saying there would be a discussion of the word eternal in the next proposition, and that he would therefore defer noticing the "sin against the Holy Ghost" till then, he goes on to notice it. He says the phrase "Neither in this world nor in the world to come," literally translated, would be, "Neither in this age nor the age coming." I suppose by the age coming is meant the age after death, so it amounts to the same. He says it only teaches that all other sins may be more easily or readily forgiven than the sin against the Holy Ghost. The fact is, and he knows it, this teaches that this particular sin will never be forgiven, either in this world or age, or the world or age to come. God will "show the exceeding riches of his grace" to "the vessels of mercy which he had afore prepared unto glory," but the sin against the Holy Ghost he will never forgive. So those who have committed that sin will never be brought to enjoy a state of endless holiness and happiness.

I will now continue the review of the arguments which I began in my former speech. We differ in regard to what constitutes us children of God. He argued in the beginning that creation of our spirits in the "image of God" made us all the children of God. Then when pressed somewhat on that point, he said that cre-

ation alone did not make us his children. I then asked him what more was done to make us children than creation; what was done in addition to creation to make us the children of God. That question he passed by in silence, as I expected him to do.

We differ in regard to what satisfies for sin. He claims our being punished ourselves for our sins renders satisfaction. I have shown that Christ was "made to be sin for us," that he "bore our sins in his own body on the cross," that he "put away our sins by the sacrifice of himself," and that it is "by his stripes we are healed." All this has been set aside by my opponent as utterly useless, and he has placed the responsibility on the sinner to render satisfaction for his own sins by punishment inflicted on him. This renders it necessary for every sinner to make his own atonement for his sins, and sets aside the atonement of Christ as being altogether unnecessary.

We agree that the spirits of the unjust enter the future world in an unjustified state. He claims that they will become just at some period before the resurrection by repentance and faith, but I proved there would be a resurrection of the unjust as well as the just, which shows they will not be made just by repentance and faith at any period before the resurrection.

He has argued that the spirits will be raised to life and immortality, at the same time claiming that all our spirits are the children of God, created in his image, possessing life and immortality. I have asked him how death could be swallowed up in victory if that which dies is never brought to life. I have asked him how immortality could ever be raised to immortality. He

has failed to meet these points. He will have an opportunity in the discussion of the next proposition to meet them. But he will fail then as now.

He admitted that the Universalist church did not exist as an organized body prior to the days of John Murray, so my argument stands that if Christ and his apostles taught Universalism the church was a Universalist church in their day. Whether called by that name or not, it was a Universalist church as an organized body if that doctrine be true. But as it did not exist in that day as an organized body, it follows that the doctrine of this proposition is false.

I showed that only those who become servants of God in this life and have their fruit unto holiness are brought to enjoy in the end everlasting life. I proved this by Rom. vi. 22. My opponent passed this by in silence. His position is that all will enjoy that blessed state in the end whether they bear the fruit of holiness here or not.

I proved that no one would ever see or enter into the kingdom of God without being born again. I showed that God begets, which constitutes him the Father of those who are begotten of him. Those who are not born of God and die in that state cannot see the kingdom of God or enter into it. He claimed that being born again makes us God's children characteristically, but not in relationship. Then he was unable to tell what was needed in addition to creation to make us children of God, at the same time claiming that creation alone does not.

He said I was "splitting hairs" in making my criticism on his repeated reference to the "forgiveness of

punishment." He made no effort to clear up his blunder in such misapplication of the term forgiveness. In his floundering under that criticism he said I had "represented punishment as a debt, and then the debt forgiven." This mistake is a result of his confusion. I never so represented punishment. I represented sin as a debt, and the debt forgiven, and offered an argument on that which remains unanswered to this hour. Jesus pays the debt and forgives the sinner, but in the system of my friend there is no place for forgiveness of sins, because every sinner has to pay the full debt himself. So Christ does nothing in the world for him.

By Matt. x. 29, and Luke xii. 4, 5, I proved that both soul and body of some would suffer in hell after the death of the body. In this the Saviour sanctioned and confirmed the opinion of the Jews that the soul and body would be cast into hell after the death of the body. That being true, he taught that some would not be brought to enjoy an endless state of holiness and happiness.

I argued that those who die in their sins cannot go where Christ went after death. The application of my opponent of the same language used in the address to the disciples was shown to be erroneous from the fact that it was not said they should die in their sins, and it was not said to the unbelieving Jews that they should come to him afterward. To this no answer has been attempted.

I have shown that sinners are not punished in this life in proportion to their sins, either in their bodies or their conscience. Some of the greatest sinners suffer less than many righteous ones in their bodies, and the farther one goes in sin the less punishment he feels in

his hardened conscience. To this argument my friend has paid no attention. It is a death blow to his theory of punishment.

I gave five absurd conclusions drawn from his position on the circumstance of the rich man and Lazarus. I proved by that circumstance that Jesus taught in plain language what the Jews already believed in regard to future punishment. Instead of correcting their opinion, which he would have done had it been false, he confirmed and illustrated that very doctrine in a familiar way. This proves that all will not be finally brought to enjoy a state of holiness and happiness.

I proved that some are known as the children of God by him, while others are not thus known, and that this same distinction will exist at the last day, when the great separation shall take place. To some he will say, "I never knew you." Of his people it is said, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." As he always knows them that are his, and as he never knew some, it follows that some are not his and never will be. On the love of God my friend argued that God loves all exactly alike, but has utterly failed to reconcile the plain statement of God's with that view, "Jacob have I loved, but Esau have I hated." I showed that this illustrates the doctrine of election, the children of the promise being counted for the seed, and not the children of the flesh, or those born of the flesh only, for they are not the children of God. This proves the representation to be of individuals and not nations. Those represented by Jacob include all the "poor in spirit," all that "hunger and thirst after righteousness," all that "mourn" on account of sin.

While God never knew those as his children who live in the love and practice of sin and die in that state, yet he has always known those whom I have described as his children. He has loved them with an everlasting love, while he has hated those represented by Esau, and with his loving kindness he draws them. Thus the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. We can well sing, "How firm a foundation," for the foundation stands upon the never ending and changeless knowledge of God, who knows them that are his. (*Time expired.*)

SECOND PROPOSITION:

THE SCRIPTURES TEACH THAT THERE WILL BE A RESURRECTION IN A SPIRITUAL STATE OF THE NATURAL BODIES OF ALL THE DEAD OF THE ADAMIC RACE, A PART OF WHOM WILL SUFFER ENDLESS PUNISHMENT.

MR. DAILY'S FIRST SPEECH.

GENTLEMEN MODERATORS, RESPECTED AUDIENCE AND WORTHY OPPONENT: We have reasons this morning to be grateful to God that we are permitted to meet for the purpose of continuing our investigation of his holy word. I feel to be especially grateful that it is my privilege to appear before you to introduce my arguments in support of the proposition you have just heard read. I am sure that I am sincerely desirous to know what is the real truth relative to this important question. If what is stated by the terms of this proposition is true, we all ought to believe it; if what is thus stated is untrue, none of us ought to believe it. Be assured that

"Truth crushed to earth shall rise again:
The eternal years of God are hers:
But error, smitten, writhes in pain,
And dies amid her worshipers."

It becomes my duty to define the terms of my proposition, that there may be no misunderstanding respecting it. The proposition reads: The Scriptures teach that

there will be a resurrection in a spiritual state of the natural bodies of all the dead of the Adamic race, part of whom will suffer endless punishment. By the term "Scriptures" I mean the sacred canon, the books composing the Old and New Testaments, forming the volume which we call the Bible, the word Bible signifying "the book." While I may make reference to other works in the course of this investigation, by way of argument, I shall have regard only to the teaching of the sacred word of God for proof of the positions I take. It is my purpose not to base my arguments on assumptions, not to undertake to support my arguments by presuming that the Bible teaches thus and so, but to bring forward proof, irrefutable proof found in its sacred pages. By the term "Resurrection," I mean there will be a raising to life of that which is dead; a returning to life of that which had fallen in death. By the term, "in a spiritual state," I merely mean that the body, when raised, will not be material as it had been before the resurrection, but that it will be immaterial. By the term *spiritual* I do not mean a holy or divine nature, but simply an immaterial state. Such a change will be made in the special resurrection of the saints that they will be made holy and divine in their nature, but as the general resurrection of natural bodies and the endless punishment of the wicked are the points involved in this discussion, I shall confine myself to the general resurrection of the natural bodies into an immaterial state. By the term, "natural bodies," I mean the material bodies; the body that was created of the dust of the earth and called the first man Adam. By the term, "all the dead of the Adamic race," I mean all those who shall have died before the end of

the world comes. By the term, "endless punishment," I mean they will endure a punishment that will continue forever or without end. As to the degree or nature of that punishment I shall have nothing to say, as that is not a part of my proposition. The issue between Mr. Hughes and me, on this part of my proposition, is, whether or not any will suffer endless punishment. That some will is what I am to affirm and what he is to deny. He is also to deny that the bodies of any will ever be raised.

In thus plainly defining the terms of my proposition I take my stand upon it as my support. In the first place, as an introduction to my regular line of argument on this question, I propose to show that the real man was created of the dust of the earth and is of the earth earthy, and that the spirit was created and given to the man as his spirit—that the spirit thus given him is the spirit of the man.

Job xxxii. 8: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

This teaches that man has a spirit within him. It makes a distinction between the spirit of man and the man, the spirit of man being in him. It does not say there is a man in the body, as Brother Hughes seems to believe, that the spirit is the man possessing the body, but that the body is the man in which the spirit of the man dwells.

Prov. xviii. 14: "The spirit of a *man* will sustain *his* infirmity."

In this text that which is affected by the infirmity is the man considered apart from his spirit, a distinction being made between the man and his spirit. "The

spirit of a man will sustain his," the man's, "infirmities."

Isaiah xxvi. 9: "With my *soul* have I desired thee in the night: yea, with *my spirit within me* will I seek thee early."

In reading I have emphasized the important points in the language of the person speaking, that I may make the thought emphatic and impress it upon your minds that the person talking speaks of the soul that he has and of the spirit that is within him, he being the person that is speaking of his soul and his spirit.

I Cor. ii. 11: "For what man knoweth the things of a man save the spirit of man which is in him."

Now, who is the man? Is it the spirit? Not according to that text. Instead of the spirit *being* the man, *it is the spirit of the man.*

Eccle. iii. 21: "Who knoweth the spirit of the man that goeth upward and the spirit of the beast that goeth downward to the earth?"

In speaking of the beast, do we mean to be understood as speaking of the spirit of the beast? If so, none of us have ever seen a beast. We have all seen beasts, but none of us ever saw the *spirit* of a beast. So when we speak of a beast we mean that which is visible. When we speak of the spirit of the beast we do not mean the beast itself. So when speaking of the man we speak of that which is visible, and in speaking of the spirit of the man we mean that which the man has that is invisible, and not the man himself.

In I Kings xvii. 19-22, we have the account of the prophet Elijah raising the widow's son from the dead. The widow's son had died, and in dying his spirit went out of his body and his body was dead. The widow was grief-stricken and the sympathy of Elijah was aroused,

Doubtless the power of God's omnipotent Spirit came upon him, and he requested her to give him her son, not his spirit, but the son himself. The child that was lying in a state of death, that child was the widow's son. The son was given over to Elijah and he took him, her son, out of her bosom and carried him into a loft, where he abode, and laid him upon his own bed. "And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon this widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." That which is here called the child, the widow's son, is the body. Instead of the spirit being the child and that which was dead merely his body, the body was the child whose spirit went out of him and came into him again.

I might give many passages in addition to these in positive proof that human beings are visible beings who possess human spirits, but I shall let these suffice. I have proved unanswerably my position on the issue introduced by my opponent in the very beginning of the discussion of the first proposition in regard to what constitutes the real human family. According to the proof I have advanced, in beholding this audience I see visible members of the human family. I perceive that there are sitting in these seats human beings, members of the human family, whom I see with these eyes of mine. Nowhere, in all the word of God, is the spirit considered the human being separate and apart from the body.

Having proved this point relative to an introduction to my regular line of arguments, I now pass to a second point to be considered, which is that man is a created being; that God created him of the dust of the ground; that he was the first man Adam; and that no being known as man had an existence before him. I intend to prove that even God's children were included in this creation, and were made of the dust; that the human family consist alone of this creation, being of the earth earthy; that to this earthy man was given the law, that he transgressed it, and died as a result of his transgression; and that the entire posterity of Adam was involved in sin and death by his transgression, as a result of which they all die.

1. Man is a created being, created by God of the dust of the earth, there being no personage known as man that had an existence before him.

Gen. i. 26, 27: "And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

Did the inspired writer represent God as saying, Let us make the spirit of man in our own image to dwell in his body? The language will admit of no such interpretation. It is declared that in creating them in his image he created them male and female. It is, therefore, the visible beings, distinguished by sex, that were created in the image of God, and not simply the invisible spirits that were given them. This image was of a moral nature which distinguished man from the brute creation, in which nature man was pronounced good, and very good.

Gen. ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The Lord God formed man male and female, understand, not spirits in which there is no distinction of sex, but male and female, of the dust of the ground. The man thus formed was man before the breath of life was breathed into him. Man did not exist when God said, Let us make man. He did not exist until he was formed out of the dust of the ground.

Gen. v. 1, 2: "This is the book of the generations of Adam. In the day that God created him, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

That reference is had here to the body created of the dust there can be no question. Mere spirits cannot be referred to, for the record says their name was called Adam in the day when they were created male and female.

I Cor. xv. 45-47: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man was of the earth earthy; the second man is the Lord from heaven."

There could have been no man before the first man; so there was no man before the man created of the dust of the ground. That is what the record says, and by the record we must stand.

2. Even those represented in the Bible as the children of God were originally created of the dust of the ground.

Job xxxiii. 4, 5, 6: "The Spirit of God hath made me, and the breath of the Almighty hath given me life. If thou

canst answer me, set thy words in order before me, stand up. Behold, I am according to thy wish in God's stead; I also am formed out of the clay."

Job x. 8, 9: "Thine hands have made me, and fashioned me together round about; yet thou dost destroy me. Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?"

Isaiah lxiv. 8, 9: "But now, O Lord, thou art our Father: we are the clay, and thou our potter; and we are all the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity forever: behold, see, we beseech thee, we are all thy people."

These passages prove that the children of God were formed in the original creation of the dust of the ground. They are not, therefore, a mere family of spirits, but a family of flesh and blood, a family of visible beings.

3. This Adam family, formed of the dust of the ground, constitutes the only beings that inhabit and enjoy the blessings of this earth.

Acts xvii. 24, 25, 26: "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation."

As these were made of one blood, they were fleshly beings and not spirits.

4. It is to this earthy man that the law has been given, who, having transgressed the law, dies as a result of his transgression.

Psalm ciii. 14, 15, 16: "For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

Job xxi. 32, 33: "Yet shall he be brought to the grave, and shall remain in the tomb. The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him."

Job xiv. 10: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"

Who is spoken of here? Who is it that gives up the ghost and dies? It is the man, the being that God made of the dust.

Eccle. i. 3, 4: "What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh; but the earth abideth forever."

The generations spoken of here are beings that live here, beings who know, and act, and breathe, who, having received life from God, live and move as physical bodies in the enjoyment of the providential blessings of God.

5. The earthy Adam involved his own posterity in sin and death, as a result of which they all die.

Rom. v. 12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

I shall now proceed to the discussion of the doctrine of the resurrection. A definition of the term will first claim our attention. The word "resurrrection" is translated most generally from the Greek word, *anastasis*, which signifies a resurrection from death, raised to life again. See Strong's Exhaustive Concordance. Parkhurst defines it as a rising or resurrection of a dead body to life. In Liddell and Scott's Greek-English Lexicon, it is defined a making to stand or rise up, awakening, a resurrection (for example, of the dead), a setting up again, rebuilding; in the New Testament, resurrection. Grove's Greek Lexicon: *Anastasi*, from *Anistemi*—to

stand, rise, rise up again. Resurrection to life implies a pre-existing state of death, and that the very thing that is raised had been in a state of death. In the death of the body there is a separation of the spirit from the body.

Eccle. xii. 6, 7: "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."

In this separation of the spirit from the body, the spirit does not die, but the body does.

James ii. 26: "For the body without the spirit is dead."

In explaining the nature of the resurrection Paul says, "Thou fool, that which thou sowest is not quickened except it die." It is clearly taught in this passage that death is absolutely necessary to the resurrection, and that no creature can be resurrected except it first die, and that the thing that is thus quickened or raised is the very thing that had died.

SYLLOGISM:

I. In the resurrection, the thing that had died is quickened.

II. In the separation of the spirits from the natural bodies at death it is the natural bodies that die.

III. Therefore, the natural bodies are quickened or raised in the resurrection.

These two premises cannot be overthrown, so the conclusion will stand. As the resurrection of the dead is the resurrection of that which has died, and as it is the body that has died, it follows that if I prove a resurrection of the dead I will prove a resurrection of the natural body.

ARGUMENT I. I base my first direct argument on the resurrection of Christ. The Bible abundantly teaches

that Christ arose from the dead, which is termed his resurrection."

Omitting the witnesses mentioned, I quote the language of the apostle in the following passage to show the nature of the resurrection of Christ and of the dead in general:

I Cor. xv. 3-22: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures. * * * Therefore whether it were I or they, so we preach, and so ye believed."

In speaking of the resurrection of Christ, the apostle teaches that it was the body that died and was buried, that rose again, and this he calls the resurrection of Christ. Is it not plain to all, is it not a settled fact in the minds of all, is it not an unavoidable conclusion that it was the body of Christ that was raised from the sepulchre? I ask my Universalist friends this morning, I ask you to answer this seriously before God, does this not have reference to the resurrection of the body of Christ? Does it not strike your minds as a fact that Paul, in speaking of the resurrection of the dead here, refers to the resurrection of the literal, actual body of Christ, the very body that was laid in the sepulchre?

Verses 12-16; "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up if so be that the dead rise not. For if the dead rise not, then is not Christ raised."

In saying, "If the dead rise not, then is not Christ

raised," he teaches that the dead rise if Christ is raised. By Christ being raised, he means the natural body of Christ that had been buried in the sepulchre. Then the rising of the dead means the rising of their natural bodies.

Verses 17-20: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept."

What is it that would perish if the dead did not rise? Not the spirit, for it is imperishable, my brother. It is the body that would perish forever if the dead did not rise. To the visitors who came with spices to anoint the body of Christ very early in the morning, the angels said, "Why seek ye the living among the dead? He is not here, but is risen." What had been in the sepulchre was not there, but was risen. That was the body of Christ.

I argue from this that the apostle is here proving and demonstrating the resurrection of the dead. In proving and demonstrating that the dead rise, he proves the resurrection of Christ. He argues that it was the very Christ that died, and was buried, that rose from the dead. That which died and was buried was the natural body of Christ, the body that was fleshly, composed of flesh and bones.

Luke xxiv. 39: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have."

This proves that in the resurrection of Christ it was not his spirit, but his body, that was raised, and that body he speaks of as being *he himself*. This is very emphatic. Paul uses this fact as a demonstration of the

resurrection of the dead. If my opponent denies this he will render himself ridiculous before this intelligent audience. As the resurrection of Christ is a demonstration of the resurrection of the dead, it follows as an unavoidable conclusion that in the resurrection of the dead the bodies, the natural bodies, will be raised. If in the resurrection of the dead a spiritual body will be formed entirely separate and apart from the natural body, Paul deceived us in using the resurrection of Christ as a demonstration of the resurrection of the dead. If I were to close my discussion of this part of my proposition here, and rest it entirely upon this one argument, I would be successful in establishing beyond all successful disputation and beyond the shadow of a doubt the resurrection of the natural bodies of the dead.

ARGUMENT II. My second argument in defense of my proposition is that Paul, in the midst of a council composed of Sadducees and Pharisees, declared himself to be with the Pharisees on the doctrine of the resurrection.

Acts xxiii. 6-9: "But when Paul perceived that one part were Sadducees and the other part Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God."

The Pharisees believed in the resurrection of the body. Buck, in his Theological Dictionary, says: "Bishop Hall,

in his Harmonia Apostolica, has clearly proved that they held a resurrection of the body." Jones, in his Church History, says: "The Pharisees admitted the immortality of the soul, the resurrection of the body, and a future state of rewards and punishments." Vol. I, page 44.

Paul declared himself to be a Pharisee and the son of a Pharisee, and said that he was called in question of the hope and resurrection of the dead. This produced a dissension between the Sadducees and Pharisees, because they were divided on that question. If both sects had believed what Paul said about the resurrection, there would have been no dissension. The Pharisees said they found no fault in him, which is conclusive proof that they agreed with him on the resurrection. They understood what Paul believed and agreed with him. This is positive proof that Paul believed in the resurrection of the body. I agree with Paul, and stand with the Pharisees on that point. As my opponent differs from me and denies the resurrection of the body, I must place him with the Sadducees, who were against Paul on that question.

ARGUMENT III. My third argument is that God has promised to ransom from the power of the grave those who are in it, and to redeem them from death, at which time death is to be swallowed up in victory.

Hosea xiii. 14: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

I might not be able to give a true application and interpretation of this passage had not the apostle explained it for me and correctly applied it.

I Cor. xv. 54, 55: "So when this corruption shall have put on incorruption, and this mortal shall have put on im-

mortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The prophecy of Hosea has not yet been fulfilled, for the dead have not yet been ransomed from the grave, and the corruptible and mortal have not yet put on incorruption and immortality. The grave holds the body. It holds the body in a state of corruption. The power of the grave will be destroyed when the bodies are raised from the grave and from a state of death. If the bodies are never raised from the dead and from the grave, death will never be destroyed and the grave will never be conquered.

ARGUMENT IV. My fourth argument is that the inspired writers of the Old Testament directly and positively taught the doctrine of the resurrection.

Isaiah xxvi. 19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

The prophet here teaches that the dead shall live, arising with the dead body of Christ. Respecting those who dwell in the dust, he declares that the earth shall cast out her dead.

Dan. xii. 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

"In the dust" is sometimes used figuratively, and so is "of the earth," but when these two phrases are combined they are not used in a figurative sense, for the kind of dust is specified. "Many" in this text is used in the sense of multitude. It is from the Hebrew word *rab*, which is translated *multitude* in Psalms xcvii.: "Let the multitude of the isles be glad," meaning *all* the isles.

The Greek word *polus* is used in the same sense in Rom. v. 19: "For by one man's disobedience many were made sinners."

Psalm xvii. 15: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

In this David agrees with Paul in Phillip. iii. 21: "Who shall change our vile body, that it may be fashioned like unto his glorious body." It was thus the hope of David that he would awake in the likeness of Christ and be satisfied.

Job xix. 23-26: "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God."

Job expected to see the Redeemer in his flesh after the destruction of his body. This he can never realize unless his body is resurrected. Job spoke by the inspiration of God. This is not a vain dream of an imaginative mind, but the plain word of God. To dispute it is to dispute what God revealed to that patient, suffering servant of his.

I have not time now for another argument. I shall not begin one, as I have not time to finish it, but I want to say in the time that yet remains that I would be perfectly willing to rest my case here and stand upon the arguments I have advanced in support of my proposition. I have proved the resurrection of Christ's body and demonstrated by that the resurrection of the dead. This is conclusive proof that the resurrection of the dead is the resurrection of the bodies that died. I stand with Paul on the question of the resurrection, who agreed

with the Pharisees on that point. Mr. Hughes denies it, and stands with the Sadducees. The Old Testament saints believed in it, which was the goal of their expectations. I have no fears that my brother will succeed in overthrowing my arguments by producing arguments on the negative of this proposition. I am constrained to believe, my friends, that you who disbelieve in the resurrection of the body are somewhat shaken in your faith. I am constrained to believe that those who believe in the resurrection of the body are confirmed in their faith and feel stronger in it. The hope of the Christian is vain without this. Praise God, then, for the hope of the resurrection. (*Time expired.*)

MR. HUGHES' FIRST REPLY.

Gentlemen Moderators, Ladies and Gentlemen: I am very glad indeed to see my brother start out with so much confidence this morning. But I fear his confidence is going to be shaken, for I apprehend not the least difficulty in showing the utter fallacy of his proposition. Its first part, "There will be a resurrection in a spiritual state of the natural bodies of all the dead of the Adamic race," he defines to mean a universal resurrection of the natural bodies in an *immaterial* state. That is, the natural bodies of all men will be raised spiritual, or imma-

terial, bodies. They are not natural bodies after they are raised. Christ's body was not a natural body after his resurrection. No man's body will be a natural body after his resurrection. Consequently, Christ's natural body was never seen by mortal man after the sealing of Joseph's new tomb. Whenever he appeared to his disciples it was in his spiritual body. Let this be remembered, as the result of my friend's proposition as defined by himself.

The first proposition, as proposed to me, was to the effect that there would be a resurrection of the natural body, and then a change to a spiritual body—a distinct improvement over the present form. Brother Brush will remember that. But that did not suit Brother Daily, and he proposed it as it now reads, and, of course, I readily accepted it.

The second part of the proposition reads: "a part of whom will suffer endless punishment." If they suffer endless punishment it will be either in body or spirit, or both. And I now ask my brother how an *immaterial* body can suffer punishment? Can they be beaten with stripes or burned with fire? Or how can a soul totally depraved suffer moral or spiritual punishment? A little light here, if you please.

My friend could not keep out of the question of the resurrection of the body, but was dipping into it all the way through the first proposition, and he was continually advertising about what he was going to do, and now, the time having come, I hope he will try and make good to the best of his ability.

He has labored hard and long in telling you what man of the "Adamic race" is; and this is the result: The

body created of the dust of the earth *"is the real man."* And the spirit was something created separate and apart from man and given to the man. But he failed to tell us what the spirit is. He did not intimate that the spirit is the conscious, intelligent part of man. In fact, he comes very near being a materialist, as he makes the spirit no part of man, as he was man before he was given the spirit.

The Scriptures he quotes, and argues so strenuously, are not exact scientific or philosophical statements of what man is as to body and soul. Otherwise there are contradictions in the word. "It is the spirit that quickeneth; the flesh profiteth nothing." Jno. vi. 63. Pronouns are applied to the body as well as spirit, indicating ownership. And I would call particular attention to Paul's statement that "it is the spirit that knoweth the things of man." I Cor. ii. 11. The man may be *"absent* from the body." II Cor. v. 8. Paul kept "his body under." I Cor. ix. 27. And he exhorts men to present their "bodies a living sacrifice." Rom. xii. 1. What does it avail my friend to try to show that the "real man" is material in proof that the natural body will be raised spiritual? Why not the real man be natural over there as well as here? His logic runs in this wise: "Man is material now; therefore he will be immaterial in the resurrrection!!" He did not learn that from Aristotle.

It was the "visible beings," the bodies, he informs us, that were created in the divine image. And then goes on to inform us that this bodily image was of a *"moral nature."* I would like to know how the *material* can be *moral.* As my friend is "teacher," will he condescend to explain? remembering "that man was man before the

spirit was given him."

"God is spirit," and his image must be spiritual and not material. Dr. Adam Clarke says of the soul: "This was made in the image and likeness of God. He can have no corporeal image after which he made the body of man." Commentary on Gen. i. 27.

Man here is both soul and body. I believe as well as he does that man here has a material body; and I believe also that man will have a body in the resurrection state. But I do not believe that man's material body will be raised into the future state. There is where the issue lies between him and me, and I wish you to remember it.

Now, in reference to the phrase "the dead." He tells you it is the dead that are to be raised; that it is the natural bodies that are to be raised. And so, according to him, it is "*dead bodies* in the graves" that is meant by the term, "the dead." This I deny most emphatically, and therefore deny that it is the body of flesh and blood that is to be raised. Come with me, if you please, to the New Testament, which has more to do with a clear understanding of this subject than the Old Testament, and to St. Paul, who has treated more largely the resurrection than any other writer in all the Bible. In II Cor. iv. 16 the apostle speaks of an "outward man" and an "inward man," by which he refers to the soul and the body. Now which of these two is the real man and the subject of the resurrection? The apostle tells us that the "outward man perishes," and he knows nothing more of the outward man. It perishes, but the "inward man is renewed day by day." Mr. Daily is continually speaking of the natural man and of the things which he sees; he sees before him men! His fault is he is looking on the

things seen. But Paul "did not look on the things which are seen, for they are temporal; but the things unseen are eternal." II Cor. iv. 18. So the apostle defines man. It is the inward man which is the real, eternal man, that rises in the resurrection. The body belongs here; it is temporal and perishes. Which are you looking at, my friends? Again, Paul says, "For we know if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." II Cor. v. 1. No doubt he means by "the earthly house" the natural body, which is "dissolved." By "the building of God," the resurrection body, which is eternal in the heavens. And it is the "inward man" that is first joined to the temporal body, and then has the heavenly house or body. It is not the body here that *"owns the soul"*: it is "OUR earthly house."

But the apostle goes on to say, "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked." Here the resurrection immediately succeeds death. And so he believed that the resurrection body is *from heaven,* and not from the grave. And he did not anticipate a long interval in which he would be a naked, houseless spirit. He shrinks back from that with dread as an undesirable state. But according to my friend's doctrine, ever since Paul was beheaded at Rome he has been a naked spirit! Further he testifies that when in the natural body, "he was absent from the Lord." But when absent from the body he expected to be "present with the Lord." Now, where is Christ? Undoubtedly in the resurrection state; and there is no way to be where he is but by like resurrec-

tion. Paul is now with Christ, so he has been raised from the dead, and has been clothed upon with his house which is from heaven; and the resurrection is not of the natural body. What need has he of his body of flesh, when he has now a spiritual body?

Now we come to his argument based upon the resurrection of Christ—that his natural body was raised. The writers of the New Testament do not so decide. Mark says, "He appeared in another form to two of them." Mark xvi. 12. Then he did not always appear in the same form, and it was not his natural body. He walked to Emmaus with two of his disciples and they did not know him until he was revealed to them by the breaking of bread. Luke xxiv. 13-31. That could not have been his natural body which "vanished out of their sight." He appeared first to Mary Magdalene and she did not know him. Why not, if it was his natural body? He appeared to those who were in the upper room, when the door was shut. Can a material body pass through a key-hole? Hardly, I think. Besides, according to Mr. Daily's own position, he did not appear in his natural body. And for the life of me, I cannot see how one can prove the resurrection of the natural body by the manifestations of a spiritual body!

When Paul makes his argument for the resurrection of all men from the resurrection of Christ, he says, when correctly translated, and I quote the Revised Version: "Whom he raised not up, if so be *the dead are not raised,* for if *the dead are not raised,* neither hath Christ been raised." I Cor. xv. 15, 16. The same tense applies to the dead and their resurrection as to Christ and his resurrection. And just so surely as Christ is raised from

the dead, so are the dead raised, not will be, but *are raised,* agreeing with the words of Jesus: "Now that *the dead are raised,* Moses showed at the bush." Luke xx. 37. And his own testimony in II Cor. v. 1: "For we know that if our earthly house of this tabernacle were dissolved, *we have* a building of God, an house not made with hands, eternal in the heavens." The one body follows and is consequent upon the other. It is not a future resurrection thousands of years hence, but a present, passing, progressive resurrection, not of material bodies, but of spiritual bodies, so refuting my brother's argument on the resurrection of Christ.

But the apostle goes on to answer the question, "How are the dead raised up, and with what body do they come?" I Cor. xv. 35. Now, if Paul had made so very clear the resurrection of the natural body in the former part of this chapter, that Brother Daily is willing to risk his whole argument on what the apostle had then said, why could any man ask about the kind of body in the resurrection? when they had already been told it was the resurrection of the flesh!! Did Paul propound these questions when he had already answered them? You see, my friend is mistaken, and all his loud assertions go for naught. The apostle did not have the question of the resurrection body before him till now; and now he answers: "Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou SOWEST NOT that body which shall be." Verses 36, 37. There is no resurrection without a death preceding it. The grain sown does not spring up except it first dies. That is a fact well understood. After the body of the grain dies, then the living germ springs up and forms a

new body. The grain sown is not the one that springs up, and so by analogy the natural body is not the resurrection body. "Thou *sowest not* that body which shall be." But the question, "with what body do they come?" should be, if my friend is right, "How are the *dead bodies* raised up, and with what *body* do the *dead bodies* come?" This makes nonsense of the apostle's teaching and refutes Mr. Daily's inference from it.

Next we have some authorities on the *Greek* word *anastasis* rendered resurrection. And I will give you some authorities also on that word, some recent writers as well as lexicons. Creamer, in his New Testament Lexicon, defines the word, "*Anastasis,* rising up after a fall;" Greenfield, "a rising up; resurrection." Young, in his Analytical Concordance, "a standing or rising up." Bishop Newton defines the word, "*Anastasis,* the word constantly used throughout the New Testament for resurrection, signifies a rising again, a life after death, another state of the same person, but never once, that I know of, signifies, or even implies, a resurrection of the same body." Milton S. Terry, D. D., Professor of Christian Doctrine in Garrett Biblical Institute, Methodist, says: "The Greek word . . . *anastasis* means a rising up, and implies some manner of exaltation of the dead. They rise or stand up again in some new form and power." "According to Jesus, the resurrection of the dead is no restoration of fleshly bodies, but an exaltation and glorification of the living spirit of man." Biblical Dogmatics, pp. 220, 227. Dr. William Adams Brown, Ph. D., D. D., New York Theological Seminary, in his Outlines of Christian Theology, p. 253, says: "This new conception of life after death is accompanied

by a corresponding modification of the idea of the resurrection. Instead of involving the restoration of the individual to the conditions of this present physical existence, it is thought of as the means by which he is furnished with an organization adequate to the needs of the higher spiritual world. A striking example of such is Paul's doctrine in I Cor. 15: There the body which is raised is not this present body of flesh and blood, but a different body--"as different as the plant is from the seed from which it springs."

You see I am in excellent company, and have the best authorities on this question. When the body falls as in death, the inward man stands again, and rises in the new spiritual body.

I pass on again to ask my friend to prove, if it is possible for him to prove, that the phrase *"the dead"* in a single instance in all the New Testament means *dead bodies* in the graves. For it is the resurrection of the dead that is spoken of, and if as he says that it is "the thing that dies," that is to be raised, he must show that that phrase means dead bodies in their graves. This I deny, and here the controversy turns, and failing here, he loses his argument. The dead are dead to us. But they are alive to God; and I understand by "the dead" those who have passed out of this state of existence into the future. But it never means their dead bodies. In Jesus' reply to the Sadducees he tells them that God is the God of Abraham, Isaac, and Jacob; and that he is not a God of the dead, but of the living, "for all live unto him." Luke xx. 38. So those ancient worthies were then living by virtue of a resurrection, not of their natural bodies, most certainly, but in such sense that

Christ could say, "Now that *the dead* ARE RAISED, even Moses showed at the bush, when he calleth the Lord the God of Abraham and of Isaac and of Jacob." Now, when Jesus says, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven," he did not mean to say in the *coming up out of the graves* they neither marry nor are given in marriage, but in the resurrection state, where they are like the angels. So Jesus in his reply to the Sadducees speaks of the resurrection state or life, and not of resurrection of dead bodies from the graves.

Now, suppose we look at this question in the light of reason for a few moments. Physiology teaches that the body is continually wasting away, and is continually being renewed as to the matter composing it. That in about seven years there will be an entire change in the substance composing the body. So that one having lived to the age your humble servant has would have had an entire change in the matter of his body a number of times. Now, if the natural body is to be raised, I would prefer the one I had in my young and vigorous manhood. Why not? It was much preferable to the one I have at present. And I do not think my brother believes for a moment that two bodies can occupy the same space at the same time, or that something can exist and not exist at the same time. That is impossible in the nature of things as God has constituted them. Now, what becomes of the body? It goes back to dust as it was. It returns to its original elements, and they perform service again in the great realm of matter. The bodies of men have been eaten by other men, by animals, and the fishes of the sea. They have fallen by thousands

upon great battle fields, as at Waterloo. Their flesh and blood has enriched the soil where great fields of grain have grown, a part of their bodies going into the grain, which has been eaten by other men and going to form a part of their bodies. So, if the natural body is to be raised, how is each person to have the matter belonging to his body when there will be so many others claiming the same matter which composed it? Will my friend answer?

I come now to the quotation from Job: "For I know that my redeemer liveth, and that he will stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix. 25, 26. I noticed my friend failed to refer to the marginal translation of that text, which reads: "Yet *out of my flesh* shall I see God." That puts an entirely different face upon the text, and proves my doctrine, and not his. Job did not expect to see God in his flesh after the death of his body, but out of his flesh. And if, as my brother believes, his body was raised spiritually, how could he see God in his flesh? The American Revised Version translates that passage: "then *without my flesh* shall I see God." So I claim Job to be on my side of this question.

Next we have Hosea xviii. 14. I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." I trust my brother is not entirely ignorant of the terms of the Bible. And so I say to him the word *Sheol* there rendered grave does not mean the literal grave, and he ought to know it. The Revised Version never renders it grave, but always leaves it in

its original form, *Sheol*. Its *Greek* equivalent is *Hades*, which never means the literal grave. And so this text in Hosea refers to the resurrection from *Sheol* or *Hades*, and not from the grave, and is against my friend's doctrine rather than for it. It takes some little time to learn these things, and I trust my brother knows some of them. If not, he has no business here in this discussion.

My friend's next proof is from Dan. xii. 1, 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The phrase *"many of them"* limits this resurrection. It does not mean all mankind, nor does it mean the same as "the many," as in Rom. v. 19, where the definite article *the* points out "the many" as a definite mass or multitude. Again, it is limited to a special time now past. "And at *that time shall* Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and *at that time* shall thy people be delivered, every one that shall be found written in the book." It was at this "time of trouble" that this awakening was to be. Just before the prophet had been speaking of the troublous times caused by the oppression of the Israelites by Antiochus Epiphanes. His people were in perilous times, and he was trying to comfort and strengthen them. Now, there are but two instances in which times of trouble are spoken of like this in the Bible: here and in Matt. xxiv. 15-21. Speaking of the destruction of Jerusalem, our Savior says: "There shall be great tribulation, such as was not since the beginning

of the world to this time; no, nor ever shall be." This refers to the destruction of Jerusalem by Titus in the year 70, and there never was to be again such a time of trouble; it must have been before Christ came, and could not be a general resurrection, as my friend applies it, at the end of the world. But was in those days of trouble, when they hid themselves in the dens and caves of the earth, from which some of them came forth and to shine as the stars, and others to shame and contempt.

Then there is the resurrection in the 26th chapter of Isaiah. Mr. Daily violates the law of logic in his reasoning here. The law is, that you must have no more in your conclusion than in your premises. This in Isaiah has no more than a partial resurrection at best, and he is laboring to prove from it a resurrection of the natural bodies of all the dead, which he cannot do logically. Strange that he who has had so much to say about my scholarship should be so short-sighted. In another part of the chapter it is said: "O Lord God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead; they shall not live; they are deceased; they shall not rise, therefore. Thou hast visited and destroyed them, and made all their memory to perish." Verses 13, 14. It is no more than a poetical description of the destruction of Israel's enemies, and of a restoration of the nation.

I call attention back to I Cor. xv. 42-44, to the word sown. "It is sown a natural body; it is raised a spiritual body." The figure of sown grain is used, because it was familiar to them, and they could readily understand it. When men sow grain, do they sow *dead* or *living grain?* Evidently living grain. I ask you, is the sowing of *liv-*

ing grain analogous to the planting of a dead body in a grave? The sowing is before the death of the grain, the burial of the body after its death. Man is sown when in this mortal state. His is sown a living body, and except he dies there will be no resurrection. The living grain dies in order to the springing up of a new plant. When man dies, then his spirit rises into the new life, and he is "clothed upon with his house from heaven." "Thou *sowest not* that body which shall be." No one can read these words of St. Paul and believe that when dead bodies are buried in the grave they are being sown for a future resurrection—that is, if they have any conception of the meaning of words.

On the belief of the Pharisees in resurrection of the body: It is by no means certain that they had a consistent faith in it. Dr. Adam Clarke says: "The Pharisees believed in a confused way in the resurrection, though they received the Pythagorian doctrine of the metampsychosis or transmigration of souls." Com. Matt. xvi, 1. "They say," testifies Josephus, "that all souls are incorruptible, but that the souls of good men only are removed into other bodies." Wars, Book II, ch. 8, sec. 14. Mr. Daily's quotation is not a fair one from Buck's Theological Dictionary. For it goes on to say, "and that they supposed a certain bone to remain uncorrupted, to furnish the matter of which the resurrection body was to be formed. They did not, however, believe that all mankind were to be raised from the dead. A resurrection was the privilege of the children of Abraham alone, who were all to rise on Mount Zion: their uncorruptible bones, wherever they might be buried, being carried to that mountain below the surface of the

earth." Now, I suppose St. Paul could say he was a Pharisee, and that he believed in the resurrection of the dead, and not commit himself to a partial resurrection of the body, and all that nonsense of the Pharisees. No wonder there were Sadducees in those days!

My friend says a number of times that the resurrection of Christ's natural body demonstrates the resurrection of the natural bodies of the dead. I take it he means the natural bodies of *all the dead.* For that is his *Proposition;* the very point he is trying to prove. That being true, then I Cor. 15th ch. teaches a universal resurrection. Mr. Daily himself being judge. It follows also that Christ is a sample (first fruits) of this general resurrection. And at least all bodies of men are to be "made alive in Christ," in "incorruption, power, and glory," with "spiritual bodies," in the "heavenly image." And we would all like to know how he can escape universal salvation. At least so far as the bodies of all men are concerned; and you are to forever remember how desperately he clings to the notion that the body is the real man.

His syllogism:

I. In the resurrection the thing that died is quickened.

II. In the separation of the spirits from the natural bodies at death, it is the natural bodies that die.

III. Therefore, the natural bodies are quickened or raised in the resurrection.

The fallacy is in the first premise. It is the man as now constituted that dies. In death the body *"perishes,"* is "dissolved." The inward man rises and is clothed upon with the house from heaven, which is the resurrection. The conclusion is therefore an absurdity.

"Thow sowest not that body which shall be."

I ask my brother to show clearly what he means by the phrase *"the dead."* Does it ever mean "dead bodies in the graves"?

And if the dead are raised in spiritual, that is, in immaterial bodies, how are they to be punished in any material way? And if the spirits of the wicked are wholly depraved, and have no conscience against sin, and if sin is their natural atmosphere, and they enjoy it, how, then, can they be punished spiritually? Will not hell be their heaven?

What becomes of the body after death? Does God watch over its particles and preserve them for a future resurrection? The wise man says "the body returns to dust as it was." Paul says "it perishes." "The spirit returns to God who gave it." Does it return to God *naked,* and remain naked through the ages till the time of the resurrection? St. Paul "was earnestly desiring to be clothed upon with his house from heaven." Has his desire never been gratified? If we shall all be unclothed, will we be naked and bodiless in the spirit world until the time of resurrection? I answer no; but we shall be clothed upon, and mortality swallowed up of life. President Parker, of the great University of Chicago, said, just before his death: "I am going before my work is finished. I do not know where I am going, but I hope my work is going on. I expect to continue my work in the future state, for this is only a small part of the glorious whole." He must have believed he would have a body in the future state, and not be a naked spirit. The sainted Frances Willard began the wording of her will: "Tis is my last will and testament, after fifty-six years of my Heavenly Father's discipline and blessing to

prepare me for better work hereafter (as I believe) in wonderful worlds unknown." She did not think for a moment that she was going into the spirit world with her worn-out natural body, but in a spiritual body fitted for that higher duty to which she felt she was called in wonderful worlds unknown.

(*Time expired.*)

MR. DAILY'S SECOND SPEECH.

Gentlemen Moderators, Respected Audience, Worthy Opponent—Brother Hughes spoke of my starting out with confidence, and predicted it would be shaken. He will have to make a stronger effort than he did in his speech if my confidence is in the least shaken. I think, however, that it is as strong an effort as he could make, and it is my opinion that he is as strong a man as the Universalists could select. Whatever failures he makes on his side of the question will not be because of any lack of ability on his part, but on account of the weakness of the cause he tries to sustain.

He asks how an immaterial body can suffer punishment. I reply that such a body can suffer punishment just as an immaterial spirit can, and he has argued that the spirits of those who are unjust go into a state of punishment in the future world. He has never told us that people are punished in their bodies or their con-

science in proportion to their sins, though I pressed him over and over to tell us. I denied they did in this life, and demonstrated my denial, and he passed it by in silence. He says I could not keep out of the question of the resurrection of the body in discussing the first proposition. I went into it because he did. I was determined to follow him, no matter where he went. I showed the fallacy of his position that the immortal spirit, that has always had life, being created in the image of God and never having lost that image, would be raised to life and immortality. I showed the absurdity of saying that mortality should ever be "swallowed up of life," when the only mortal part of man would never be brought to live. I exploded his theory that death should be destroyed, while, according to his opinion, the only part of man that dies when the spirit separates from it is forever held by the grasp of death. To all this he paid no attention, and now I am not surprised that he complains that I did not keep out of the resurrection and let his pet theory alone. I do not wonder that he complains.

He says the scriptures I quoted to show what man is as to body and soul are not exact scientific or philosophical statements. They are *scriptural* statements, and we only have his word as to their not being scientific or philosophical. In the text quoted by him, "It is the spirit that quickeneth," reference is had to the spirit of God, and not man's spirit. In showing that man was created of the dust, and was called man before the breath of life was given him, I was not offering that as proof of the resurrection, but only as an introduction to my line of arguments. My opponent will not attempt a reply to my position on the passages quoted. He seems to deny that

man was man before he received life. Will he explain the passages I used to prove he was?

He says man here is both soul and body, and then says he does not believe the body will be raised into the future state. Then he believes only *part* of the man will be so raised. He says it is my position that it is dead bodies in the grave that is meant by the term "the dead," and he emphatically denies that. This is my position: When the spirit separates from the body at death, it is the body that dies, and not the spirit. Does he deny that? Then I argue that if there is a resurrection of the dead it must be a resurrection of the thing that dies. Does he deny that? But he says man is composed of an outward man and an inward man, and asks which of these is the real man. He said man was composed of *both* soul and body. So, according to his statement, it takes *both* to make the "real man." If it does not, let him explain what he meant by saying man here is both soul and body. He says the apostle tells us that the outward man perishes, and that he knows nothing more of the outward man. He does know more about it, for he says, "It is sown a natural body, it is raised a spiritual body.' He seems to think that Paul never looked upon visible human beings, because he said he looked not at the things which are seen! A confused debater is liable to say almost anything.

He says it is the inward man that rises in the resurrection. I ask him, does that part of man *rise from death?* At death, *is it the inward man that dies?* I demand an answer to these questions. I assert that it is the *body* that dies at death, and if I prove a *resurrection of the dead* I prove a *resurrection of the body.* Let him

come to this issue and take a stand. If he says it is the inward man that dies, I demand proof. If he says it is the *body* that dies, he tells the truth and gives us up the question. If he says nothing about it, he admits his defeat by his silence.

The building of God, eternal in the heavens, is the glorified state. Then mortality is to be finally "swallowed up of life." II Cor. v. 4. What part of man is mortality; his body or his spirit? I demand an answer. If he says *spirit,* I demand the proof. If he says *body,* he yields the point and admits that the body will be swallowed up of life. He says the resurrection body is from heaven. But he defines *anastasis* as a "rising up after a fall," "a standing, or rising up," etc. How can it be a rising up if it comes down from heaven?

I was surprised to hear him deny the resurrection of Christ's body, and yet I knew he had to do that to hold up his side of this question. Instead of noticing my argument on that, and the proofs I offered, he reasoned that his resurrected body could not be in its natural state from certain facts. I did not say it was in its natural state. His whole argument on that was an effort to show that Christ's body was not raised. People do not have to be hired to tell the truth, but it is usually necessary to hire them to tell falsehoods. A body of soldiers were paid large money to say that the disciples came by night and stole him away while they slept. How do we know but that Brother Hughes is in company with that body of soldiers? The angel said to the visitors at the sepulchre, "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." What was risen? What was not there? It

was the body that had been laid there, that was not there, that was risen. When men deny such plain teaching as that, it is unmistakable evidence of the weakness of the cause they are trying to bolster up. How very ridiculous it makes my opponent appear before this intelligent audience! He says the term "the dead" never means the dead in the grave. Paul, in giving us what he had received, says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried ,and that he rose again the third day according to the scriptures." Christ died, was buried, and rose again. That which was buried rose again. Then in drawing an argument from that resurrection, he says, "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" "The dead" here means the dead in the grave. There is where Christ lay dead, and so there is where those lie who are to be resurrected from the dead. Again he says, "But now is Christ risen from the dead," meaning from his state in the grave. The fact of the resurrection of Christ's body being established, the fact is established that the resurrection of the dead means the resurrection of bodies.

He makes a play upon the tense of the verbs in the statement "the dead are raised." This is but the historical present, used to state a general fact as to the resurrection. It simply means that Christ's body being raised establishes the fact of the resurrection.

In regard to Job's statement, "In my flesh I shall see God," he gives the marginal reading, "Yet out of my flesh," and the revised version, "Then without my flesh." These expression only go to show that he expected to look

out from his flesh and see his Redeemer, and he even mentions his eyes as beholding him.

He says *sheol* does not mean literal grave in the text, "I will ransom them from the power of the grave; I will redeem them from death." Well, let it mean simply the state of the dead; it is the body that is dead, and so the case is still in my favor; it establishes the resurrection of the dead bodies. In the fulfillment of it as shown by Paul,. death is to be swallowed up in victory, which can never be if the dead bodies are never raised. He says it takes some little time to learn what he believes, and he trusts I know some of his doctrine, saying if I do not I have no business here in this discussion. I think he has found out I know something of his doctrine, and I am sure he is convinced I have some business here.

He says that "Many that sleep in the dust of the earth" is a restricted clause. I had expected him to say that, and so I made the point that the Hebrew word *rab,* from which "many" is translated, signifies the full number or multitude, as in the passage, "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof." "Multitude" is from the same word *rab*. "The dust of the earth" is not figurative, because it tells the kind of dust. Mr. Hughes assumes that the time is when Jerusalem was destroyed. There is not the shadow of proof for this.

Argument V. My fifth argument is that Martha stated her belief in the resurrection of the body to Christ, who sanctioned it by his teaching and demonstrated it by raising Lazarus from the dead.

John xi. 23, 24: "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day."

Martha referred to the body being raised, for the spirit had taken its flight already to God who gave it. She declared her belief in a resurrection at the last day, and her firm conviction that the body of Lazarus would rise at that time. The statement of Jesus to which she replied asserted that the body—the natural body—should rise again. This is beyond dispute. If Martha had been in error in believing the body of her brother would rise at the general resurrection, Christ would have corrected her. His teaching and act of raising the natural body of Lazarus was proof to a demonstration that Martha was right in her faith. The body of Lazarus was raised, and this was a resurrection of the dead.

Argument VI. My sixth argument is that Christ not only gave assent to this doctrine of the resurrection, but plainly taught it. Luke xx. 27-38. Observe that the men mentioned in this example by the Sadducees were all dead corporeally. They were mentioned as having been "accounted worthy to obtain that world and the resurrection of the dead." So they had already attained to all the resurrection claimed by my opponent. I want his attention to this. Christ designated a class who had thus died as being worthy to obtain that world and the resurrection from the dead, indicating that the resurrection under consideration was yet future, and so could not possibly be anything but the resurrection of the body. The restriction made by the clause, "They which shall be accounted worthy to obtain that world and the resurrection from the dead," shows most conclusively that there is a class who shall not be accounted worthy to obtain that world and this special resurrection. *Anastaseos tes ek nekron* is "that resurrection out of dead ones." This is

a special resurrection to be enjoyed by those who shall be accounted worthy to obtain it, and will be, in order of time, before the resurrection of the unjust. So Paul says, "The dead in Christ shall rise first." Reference is made to this resurrection of the just in Luke xiv. 13, 14:

"But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

That this is not the resurrection of all is plainly taught by Paul, who spoke of the "resurrection of the dead, both of the just and unjust." Keep in mind the resurrection of Christ's body in reading of the resurrection of the dead, for that is a demonstration of it. Then there will be a resurrection of the just and unjust. The just are those who are in Christ, who shall rise first. This special resurrection of the just is declared in John vi. 54: "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." Those who eat the flesh and drink the blood of Christ have eternal life, so their spirits have already been raised from death to life. They shall enjoy another resurrection at the last day.

This resurrection is a resurrection of the man himself, as is declared by Jesus.

John vi. 44: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day?"

The resurrection of all, embracing the two classes, is taught in this language of Christ:

John v. 28, 29: "Marvel not at this: for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil unto the resurrection of damnation."

Christ had spoken of the spiritual resurrection from death in sins in the 25th verse:

"Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

The hour mentioned is both present and future, and no mention is made of graves. There is a restriction made by the clause, "They that hear," which signifies that all do not hear in that sense. The Jews marveled at this, so Christ spoke of a resurrection that was to take place in the future, the resurrection of all that were in the graves, an occurrence that was still more marvelous. Only the bodies, the natural bodies are in the graves. Jesus teaches that all bodies in the graves shall come forth in a resurrection. Therefore he teaches the resurrection of the natural bodies.

Argument VII. My next argument is that the resurrection of the natural bodies is declared by the apostle in plain and unmistakable language.

Acts xxiv. 13-15: "Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

II Cor. i. 9: "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

The Jews had accused Paul of many things they could not prove, but they allowed or agreed with him in regard to the resurrection of the bodies both of the just and unjust.

Rom. viii. 10, 11: "And if Christ be in you, the body is

dead because of sin; but the spirit is life, because of righteousness. But if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit which dwelleth in you."

A distinction is here made between the spirit and the body. The resurrection of Jesus is mentioned as an example of the resurrection of his people. The word "also" indicates that the same thing will be done to them that was done to him in his resurrection; that is, that their bodies will be raised. In harmony with this the apostle asserts that he "shall change our vile body, that it may be fashioned like unto his glorious body." Philip iii. 21.

I Cor. xv. 42-44: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

The resurrection of those only who are Christ's at his coming is spoken of in this connection of scripture. What is sown in corruption? The Body. What is raised in incorruption? The same body. What is sown in dishonor? The body. What is raised in glory? The same body. What is sown a natural body? The natural body, of course. What is raised a spiritual body? The same natural body. The antecedent of the pronoun "it" is "the dead" mentioned in this connection. The thing that was sown is that that is dead, the body. It is the same thing that is declared to be raised in incorruption, glory, power, and a spiritual body.

(*Time expired.*)

MR. HUGHES' SECOND REPLY.

Gentlemen Moderators, Ladies and Gentlemen—In reference to my question, how can an immaterial body suffer punishment, my friend answers, "Just as an immaterial spirit can!" That does not answer! A material body can suffer material punishment. It endures pain, and pain implies waste; and a material body cannot endure pain beyond a certain extent without resulting in death. But the question recurs, how can an immaterial body suffer material pain or injury? If it suffers "just as does an immaterial spirit," then it must be in conscience, remorse or shame, and for the life of me I cannot see how a body material can suffer in conscience. This is not to be slurred over! I want to know how an immaterial body can suffer by stripes or in fire and brimstone. Shall we have an answer? The question of punishment is now before us. It was not before. My friend would have been glad to have drawn me off on side issues. It was his only refuge when called upon to reply to my argument. He is in the lead now; and I ask, is the punishment in the future world to be in conscience or in hell fire? If he says in conscience, let him remember that the totally depraved have no conscience against sin. They love it; it is their native element, and they enjoy it, as Mr. Daily has before borne witness. If he says in hell fire, I ask again, how can an immaterial body suffer in fire, or in any other way?

As to the resurrection of the *body,* he went into it because I did. I beg his pardon. I did not go into the question of the resurrection of the *body* only in answer to him. I had two distinct arguments on the resurrection, but not of the body. That was his "pet theory,"

and not mine! As to his "exploding" my theories on the resurrection, you, my friends, will remember there was more noise than execution.

Mr. Daily is mistaken about his quoting Scripture to prove what man is as to "body and soul." His position was that the "real man was the body," and a spirit was given him. He said the body was the "principal component part of man." He never defined what the soul is. He also quoted passages to prove by the application of pronouns that the material man owned the soul, was his property, I suppose. But I showed you that pronouns were applied to the body just as well, as in "*our* outward man," "*We* that are in this tabernacle." II Cor. iv. 16, v. 4. But all he has said on that topic was not in proof of the resurrection, he now says. And I thought it was irrelevant on the first proposition, and now he admits it is on the second.

Yes, I believe man is soul and body now, and I believe he will be soul and body in the resurrection state; but I do not believe that he will have the "natural body there;" and Brother Daily's proposition says it will be a "spiritual body" there, and the work for him to do is to prove that the natural body will be raised a spiritual body, and I want the Scripture which describes the change from one body to the other in coming up out of the grave.

I call particular attention here to the phrase, "THE DEAD," for on the meaning of that phrase turns this controversy. His position requires that it should mean *dead bodies in the graves,* for he says that "it is the thing that dies that is raised in the resurrection." This I deny, and affirm that he cannot show that these words

ever have that meaning in the New Testament. Now, "Christ rose from the dead," and his resurrection is spoken of as being from *Hades,* and not from the grave. St. Peter testifies, "He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (*Hades*), neither his flesh did see corruption." Acts ii. 31. The word soul (*psuche*) is wanting in the original Greek, so in recent translations it reads, "*he* was not left in *Hades,*" and according to this testimony, his resurrection was not from the grave. Again, he read in Rom. x. 7, "Who shall descend into the deep? (abyss) that is to bring up Christ again from *the dead.*" The abyss relates to *Hades,* and therefore the term "the dead" does not refer to the grave, but to him in *Hades.* The word *Hades* and its corresponding word in the Old Testament do not mean the grave, but the state of the dead. The Encyclopedia of Religious Knowledge gives this testimony on this point: "It has justly been observed that *Hades* and the corresponding word *Sheol* are always singular in meaning as well as form. The word for grave (keber) is often plural. The former never admits the possessive pronouns, being the *receptacle of all the dead,* and therefore incapable of appropriation to individuals; the latter frequently does. When mention is made of the spirit after death, its abode is called *Hades.*" Article on *Hades.* To the same import is Dr. George Campbell, who says: "So much for the literal sense of *Hades,* which, as has been observed, implies properly neither hell nor the grave, but the place or state of departed souls." On Four Gospels, Vol. 1, p. 296. These authorities make a clear distinction between *Hades* and the grave; and as St. Peter shows, Christ's resurrection was

from *Hades,* the unseen state, which is the abode of all the dead; so man's resurrection is from *Hades,* the state of the dead, and not of the natural body from the grave. Brother Daily is therefore mistaken in believing the resurrection of the dead to mean a resurrection of dead bodies from the grave. Mr. Daily has had up the case of the rich man and Lazarus, which he calls history. I ask him, on that supposition, if Lazarus had been sent to warn the rich man's brethren, where would his resurrection have been from—from *Hades* or the grave?

Having thus shown that the phrase, the dead, does not mean dead bodies in the graves, let it be understood that the mere quoting of passages which speak of the resurrection of the dead does not prove the resurrection of the natural body, such as the Savior's reply to the Sadducees, "And there shall be a resurrection from the dead, both of the just and the unjust." This my friend has been doing largely, which I call a mere begging of the question. I am not denying the resurrection of the dead, and claim all those passages on my side of the question. They make no mention of the natural body. Besides, in the reply to the Sadducees Jesus asserts that God is not the God of dead bodies, or "dead things," but of the living. Abraham, Isaac and Jacob were then living, for God was their God, and the fact that they were then living proves that they had already been raised from the dead. "Now that the *dead are raised,* Moses showed at the bush. For God is not a God of the dead, but of the living, for all live unto him." Luke xx. 37, 38. *The dead are raised.* Mark's account asserts the same thing, literally translated: "But as touching the dead, that *they are raised.*" Mark xii. 26. I insist on

the *tense* of the verb here as in I Cor. xv. 15. But we are informed that this is a historical present, and that is absolutely all that stands between him and utter defeat. But that will not save him, for that would put Christ's resurrection in the future also. "For if the dead are not raised, neither hath Christ been raised." One is an accomplished fact as well as the other.

But as to Christ's resurrection, Brother Daily says he "did not say that Christ's resurrection body was in its natural state." Certainly not! How could he, when he is trying to prove that all natural bodies will be raised in a *spiritual state?* That is his proposition. He dare not assert that Christ's natural body was ever seen by mortal man after his burial. But how does this prove the resurrection of all natural bodies? Where is the connection between his premise and his conclusion?

But again, if Christ's resurrection is to a spiritual state, and that is the proof of a resurrection to a *spiritual state of all natural bodies* (and that is his proposition), then how can Brother Daily avoid universal salvation? I know he has said that I Cor. xv. only relates to the resurrection of the righteous. But if that is so, how, then, does it prove the "resurrection of the natural bodies of all the dead to a spiritual state." Turn whichever way you will, my brother, you are entangled in a web of your own weaving. How can any man arrive at a universal conclusion from a special case?

I remarked that St. Paul said the "outward man perishes," and that he knew nothing further of the outward man. But Brother Daily says he did know, as he said. "It is sown a natural body; it is raised a spiritual body." But there is no *it* in the original there, standing as the

antecedent of body. Just above, in the 37th verse, Paul says, "Thou SOWEST NOT that body which shall be." "But God giveth *it* a body, and to every seed his own body." That is its proper or kind of body. Does Paul mean to say God giveth a *body* a body? The word body is not the antecedent of the pronoun *it* here. Put body in the place of it, and you will see the absurdity of it at once.

Man, as he is here, is mortal. Immortality is never predicated of him in this life. The dissolution of soul and body is called death. At death the spirit rises to the higher life, and is clothed upon with its house from heaven, and being clothed upon with its heavenly vesture, it puts on immortality, and death is swallowed up of life.

The insinuation that I believed that Christ's body was stolen away by his disciples, as reported by the soldiers, is most unfair. I have not intimated any such thing. And this coarse and uncalled-for insinuation, coupled with his allusion to the bribe of money, indicates that my friend has forgotten the amenities that belong to Christian gentlemen in a religious controversy. The appearances are that he is considerably *shaken* already. I say frankly, I do not know what became of his natural body. I do not believe that any man can tell how it was disposed of. That belongs to a higher power than man's. And as I said before, I do not believe his body was ever seen of man after it was sealed up in Joseph's tomb. For the greater part of the forty days before his ascension he was invisible to his disciples. He appeared to them eleven times at most, and then they did not know him until he revealed himself to them. I will read here

an extract from Bishop Wescott's Gospel of the Resurrection, p. 111. He takes the position that there was an objective reality in Christ's appearance to Paul, as well as the others, and surely he did not appear to Paul in his natural body. "But this objective reality was not limited to one outward shape. It was apprehended variously by various minds. Thus we find that the forms of the Lord's manifestations were, according to the evangelists, most varied. A marvelous change had passed over him. He was the same, yet different." Again, on p. 145, he speaks of preserving the identity by "moulding the new element," of which a future body may be fashioned. With all this I heartily agree.

As the appearances to his disciples of Christ were always in such form that they did not know him until he revealed himself to them, the proof is positive that he was not raised in his natural body. And his appearances to his disciples in the various forms of those appearances fill all the requirement of what is said concerning his resurrection. And when Christ's body was raised it was a spiritual body; and when he appeared to his disciples it was in a spiritual body; then there is no proof in those facts of the resurrection of his natural body; but they are legitimate proofs of a spiritual resurrection. In all the passages my friend quotes, not one of them mentions Christ's body, and therefore all his proofs are but inferences from false premises.

Strange that Job, by the words "out of my flesh," as in the margin; or "from my flesh," as in Revised Version; or in the American Bible Union Translation, "without my flesh, shall I see God," should mean "that looking out from his flesh he should see God." The ex-

pressions are so very similar! And all of this when Brother Daily does not believe that Job's resurrection body would be a body of flesh, but a spiritual body. I think it would have been more to his credit to have said frankly, "I was mistaken about Job."

I did not say, "It takes some little time to learn what I believe," but what I know about the terms relating to the resurrection of the dead, such as *Sheol, Hades,* etc., referring to his quotation from Hosea. "I will ransom them from the power of the grave (Sheol)." "Well," says Brother Daily, "let it mean the state of the dead. It is the body that is dead." But the body is not in *Sheol,* and so this text does not refer to the resurrection of the natural body. And my friend comes in contact with those authorities I quoted, and runs counter to what Peter and Paul said about the resurrection of Christ from *Hades.* This is another one of my friend's "proofs" that is most emphatically on my side of the question.

"But many that sleep in the dust of the earth," as Mr. Daily quotes it, is restricted in its meaning, because it reads, "many of them," and a child knows that "many of them" does not mean all of them. The Hebrew *rab* he refers to is defined by Dr. Young, in his Analytical Concordance: many, abundance; and is translated "many" and multitude. But neither of those words alone are universal terms. And they only so mean when there is an article before them, as "the many," or "the multitude." Strange that the words, "many of them," must now mean all men, when it was impossible for the words, "the many," to so mean in Rom. v. 19: "For as by one man's disobedience the many were made sinners,

so by the obedience of one shall the many be made righteous." The case being altered, alters the case. The necessities of a case have little respect for the laws of language or the legitimate meaning of words.

But if Martha was mistaken in her belief in the resurrection at the last day, Jesus would have corrected her. That is just what he did when he called her mind back to himself, saying, "I am the resurrection and the life. The life is here, and the resurrection is here. He that believeth in me, though he should die, yet shall he live, and he that liveth and believeth in me shall never die." Jno. xi. 25, 26. In him they beheld the resurrection and the life realized to them in the living, vital present. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Jno. v. 25. The last day is the dispensation of Christ in which he shall perform all his work. "Abraham rejoiced to see his day." Jno. viii. 56. And St. John says, "It is the last time." I John ii. 18.

In my friend's sixth argument he makes the surprising statement that "Christ not only gave assent to the doctrine of the resurrection, but plainly taught it," and refers to Luke xx. 20-37. Who ever denied that Christ taught the resurrection? Is he so bewildered that he does not remember that I used this Scripture as one of my proofs? The resurrection of the natural body is the issue between us. Is he begging the question again? He says that a class there had already attained to all the resurrection claimed by me. Yes, sir; and that was the raising of the soul into an immortal body, so that "they could not die any more." And so far as the resurrection of the then dead was concerned it was fulfilled, so that

Jesus could say, "Now that the dead are raised, Moses showed at the bush." The natural body is not mentioned here, and there is no future tense here. I before showed that the phrase "they that shall be accounted worthy," rightly translated, would be, "they HAVING BEEN accounted worthy."

In the quotation from I Thess. iv. 16, 17, "The dead in Christ shall rise first," I ask my friend to tell us what is to happen *after that.* They are to rise before what? Is there any resurrection after that? Or is it only *"then* a change of the living." When Christ comes, as in that passage, he brings the raised dead with him, verse 14. Where did the dead come from, heaven or the grave?

But wonders never cease. We have Brother Daily teaching two resurrections with an interval between them, and now he qoutes Jno. v. 28, 29. "An HOUR is coming in the which all that are in the graves shall hear his voice and come forth." How long an interval lies between the two resurrections? A little light in a dark place, if you please? If I understand rightly, he believes the resurrection in Jno. v. 25, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," is a moral one. Well, that in Jno. v. 28, 29, is but an extension of the same. The word "graves" can be used figuratively, just as well as the phrase "the dead." Besides, the word rendered graves literally means tombs, sepulchres. And all the dead are not in tombs; in fact, a large part of mankind have never been buried in any way. And he will not insist that the word "all" means all mankind. He has too large a record for that. How, then, does the passage help him?

In Acts xxiv. 15, which he has quoted so very many times, the words "of the dead" in the revised Greek text are left out, and in all the later versions reads "There shall be a resurrection both of the just and the unjust," and there is not the most distant allusion here to the natural body. But take again his quotation, II Cor. i. 9: "God which *raiseth* the dead." This cannot relate to the natural body, because this is again that bothersome present tense. I wonder if it is a "historical present?" The same tense is again found in Acts xxvi. 8: "God doth raise the dead." Revised version. Then again, Jno. v. 21: "The Father *raiseth* up the dead, and *quickeneth* them." None of these passages can mean the raising up of dead bodies from the graves.

My friend's next argument is Rom. viii. 11: "The quickening of mortal bodies by his spirit which dwelleth in you." I suppose men have mortal bodies here, and that they are quickened as active instruments of righteousness here also; and that is all the text means. Just above Paul says "If Christ be in you *the body is dead,*" and the spirit is to quicken the body into service. As "present your bodies a living sacrifice," Rom. xii.1. And again in Rom. vi. 12, 13: "Let not sin therefore reign in your *mortal body,* that you should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are *alive from the dead,* and your members as instruments of righteousness." I suppose Paul did see with outward vision natural bodies, but in spiritual insight he did not look upon them as the supreme thing, and his whole thought absorbed of them every moment of his life. For he speaks of them as "tem-

poral" and "perishing." He strove to "keep the body under;" "to mortify and crucify it;" for he said in his "flesh there dwelt no good thing." But he "delighted in the law of God after the *inward man.*" Rom. vii. 22. But my friend has continually rung the changes about seeing men before him. Though he now confesses all of that was an introduction, and had nothing to do with the questions in debate, I do not see why an introduction should last throughout the whole discussion. If Solomon had lived to this day, he would not have said "There is nothing new under the sun."

Of what good is it to raise the natural body when it must be changed before it can live in a spirit world? Will not the "house from heaven" answer every purpose? And now I ask, must all the matter in the body from infancy to old age be raised up? Or which of the many different bodies are to be raised? Is the matter in the body at death any more select and sacred than that in the vigor of manhood?

(*Time expired.*)

MR. DAILY'S THIRD SPEECH.

Gentlemen Moderators, Respected Audience, Worthy Opponent—I am before you for the purpose of making my last speech of this afternoon, and I desire to give some attention to what my opponent has said in the speech to which you have so patiently listened.

In regard to the nature of the punishment of the immaterial body, he says he does not see how an immaterial

body can suffer material pain or injury. I have not said it did suffer material pain or injury. Then he says the immaterial body must suffer in conscience, remorse, or shame, and adds, "For the life of me, I cannot see how a body material can suffer in conscience." Such confusion in the use of the terms material and immaterial is due to his disconcerted state of mind. He has argued that the spirit will suffer in the future world, and it is immaterial, so I insist that the body immaterial of those who die in their sins will likewise suffer. The nature of the suffering does not enter into the discussion of this proposition.

He accused me of going into the resurrection of the dead in the discussion of his proposition. I replied that I only went there to follow him. He argued that all would be raised to incorruptibility and immortality, and that death would be swallowed up in victory. I replied by showing the impossibility of that which is immortal (the spirit) being raised to immortality, and he has not been able to set aside that argument against his position on the resurrection. Also, I showed the impossibility of death ever being really destroyed if the body, the only part that dies, never comes forth from death. This he cannot meet. He says he believes man is soul and body here, and that he will be soul and body in the resurrection state, but he does not believe his body will ever be raised. Then that much of man will never be holy and happy. He has argued that man is a child of God by creation, that is, the spiritual part of man, which he calls the real man. Why does he say now that man is both soul and body here? At one time he says that man is only a spirit who merely has a body to live in, and at

another time he says man is both spirit and body.

He says the term "the dead" does not refer to the dead body in the grave. On the occasion of the raising of Lazarus, it is said, "And he that was dead came forth, bound hand and foot." The dead mentioned here means the dead body in the grave. Martha testified that he had been dead four days and was evidently stinking. She meant the dead body, of course. So when mention of the dead is made, the corporeally dead, it is understood that the body is referred to, for that is what dies.

He says Christ's resurrection was not from the grave, but from *hades,* the state of the dead. Well, in rising from the state of the dead Christ arose from the grave. The sisters went to the sepulchre early in the morning to anoint Christ. The angel which they saw there said, "Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him." Mark xvi. 6. Why, in the face of this plain testimony, which is so plain that all can understand it, does Mr. Hughes deny that the body of Christ was raised from the grave in his resurrection from the dead? It is to hold up his doctrine. He knows that if he admits that the body of Christ arose from the grave in his resurrection, he is defeated so far as this part of my proposition is concerned, and that the whole fabrication of Universalism falls. He would rather cling to a false system than admit the unmistakable teaching of the word of God. As the term "the dead" meant the dead body in the grave in the case of Christ, and as that body that was dead arose from the grave and from the state of death, and as this is a demonstration of the resurrection of the dead as shown by Paul in I Cor. xv. 4-20, it follows that

this part of my proposition is proved beyond all question or doubt.

But he says he does not know what became of Christ's natural body. Then it may be he thinks the soldiers were right in telling that the disciples came and stole it away. He says he does not believe his body was ever seen by man after it was sealed up in Joseph's new tomb. Christ said to his disciples when they were slow to believe, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have." Luke xxiv. 39. That was the body of Christ, and the disciples saw it. Mr. Hughes may not believe it, but it is true sure. Of course, to admit it means death to his theory, but this passage is absolutely susceptible of no other interpretation than what the plain language asserts.

He says, "When Christ's body was raised it was a spiritual body, and when he appeared to his disciples it was in a spiritual body." This sounds much like he is on my side of the question. But he immediately says, "There is no proof in these facts of the resurrection of his natural body," and "In all the passages my friend quotes, not one of them mentions his body." How are we to understand him when he says in one breath that Christ's body was raised, and in the very next that it was not?

That which was living of Abraham, Isaac, and Jacob, had not died, for Jesus taught, "He that liveth and believeth in me shall never die." In saying God was not the God of the dead, Jesus did not teach that the dead should not rise. In saying the dead are raised, he taught merely the *fact* of the resurrection of the dead without

reference to time. Paul declared that Hymeneus and Philetus erred concerning the truth in saying the resurrection is past already, and said they overthrew the faith of some by their erroneous teaching. It seems that my opponent is teaching the same error.

He says I teach two resurrections. I certainly do. The first is a resurrection of the soul from death in sin, as taught by Paul in Eph. ii. 1. This is experienced in regeneration. It is taught by Jesus in John v. 25, "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." Then in the 28th verse he says, "The hour is coming in which all that are in their graves shall hear his voice and shall come forth." This is a resurrection from the grave. My opponent says this is only figurative. This is a mere assumption of his. The term graves is used, not indicating that all will be in a literal grave in the ground, but indicating that what will be raised from the dead will be in the earth as dead bodies.

I desire to call your attention now to I Cor. xv. 36, 37, in which Paul says, "Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be." Brother Hughes is placing great reliance upon that expression of the apostle as teaching that the body that dies is not the one that is raised. The illustration of planting grain was used by some, and Paul corrected them in using it. He calls them "fools" for using it. In planting grain a living seed is planted, which sprouts up and bears grain. In putting the dead body into the ground it possesses no life, and does not sprout up like the grain. Paul teaches that the body is sown in corruption, not as a living thing

like the grain sown. The very identical thing that is thus sown in corruption is to be raised in incorruption. That is what the language teaches as plainly as language could teach anything. If he wants to be in company with the "fools" who used that illustration, he has my consent.

The term "of the dead" in Acts xxiv. 15 is clearly implied in the Greek, and so it is given in King James' translation. As there shall be a resurrection both of the just and of the unjust, that resurrection is yet future, and we know it means the resurrection of the dead.

I ask your attention again to John vi. 54: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." As those referred to here have eternal life already, they have experienced a resurrection. They are to have another resurrection at the last day; not a resurrection of the living, but a resurrection of the dead. This closes my line of arguments on the resurrection. I would have given more arguments on this part of my proposition, but I desire to give time to the discussion of the second part.

I now pass to the discussion of the second part of my proposition, which is that part of the Adamic race will suffer endless punishment. I am aware that Universalists insist upon having the word endless in propositions of this kind to be discussed, for the reason that the word is not used in the scriptures in reference to the punishment of the wicked, thinking thereby to get some advantage in the wording of the proposition. They are in the habit of treating the words eternal, everlasting, forever, forever and ever, as mere temporaries which apply to

time only, and for a definite period, while they insist that the word endless is necessarily of infinite duration. I frankly confess that those words are sometimes used in an accommodated sense to mean a limited period of time, but this does not signify that they have no specific meaning, and that no word except endless expresses infinite duration.

In my arguments and proofs of the second part of my proposition, I shall have occasion to refer to a number of passages that contain the words eternal, everlasting, and forever. As I anticipate some dispute regarding the signification of these terms, I now propose to show that the real signification of the Greek words from which these terms are translated is duration without end. I propose to do this, not only by the definition of these words, but also by their use in expressing the eternity of God and the endless duration of the righteous in the future world.

The Greek words to which I refer are *aion and aionios*, the former being a noun and the latter an adjective. There is no Greek word in the Greek language better adapted to express endless duration than *aion*. Unfading is expressed by *amarantos* (*a* negative and *marainomai* to fade); unchangeable, by *ametathetos* (*a* negative and *metatithemi* to change); incorruptible, by *apthartos* (*a* negative and *phthartos* corruptible); immortal, by *athanatos* (*a* negative and *thanatos* death); indissoluble, by *akatalutos* (*a* negative and *katalutos* dissolved). These words are compounded with a negative, and none of them could be employed as a substitute for *aion*.

Aion is from *aei*, always, and *on*, being. Combining these, we have *aion*, always being. Strong's Exhaustive

Concordance defines *aion* as follows: age, course, eternal, forevermore; *aionios,* eternal, forever, everlasting. Parkhurst says, *aion,* eternity, whether past or to come; *aionios,* eternal, having neither beginning nor end; eternal, without end. It is universally admitted as an established law of philology that a word must be taken in its literal sense unless the context imperiously demands a different meaning. *Aion* and *aionios* always designate an indefinite, unlimited time when employed merely for the purpose of expressing future time. It is never used in the New Testament to express a definite, limited period when reference is had to futurity. If I have not made a mistake in my reckoning, the Greek noun *aion* is to be found in the New Testament 104 times, 65 of which it expresses endless duration. The Greek word *aionios,* an adjective, occurs 71 times, 46 of which refers to God, Christ, and the Holy Ghost, 65 of which refers to eternal life and blessedness, and 21 to eternal death and punishment.

I shall now notice a few places in which the meaning of *aionios* has to be taken in an unlimited sense, as expressing endless duration.

I Tim. i. 16, 17: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them that should hereafter believe on him to life everlasting (*aionion*). Now unto the King eternal (*ton aionon*), immortal, invisible, the only wise God, be honor and glory forever and ever (*eis tous aionas ton aionon*)."

Rom. i. 20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power

(*aidios dunamis*) and godhead; so that they are without excuse."

Aidios, adj., *aidistes,* n.: perpetuity, eternity. This word is used twice only, in this and in Jude 6.

II Cor. v. 1.: "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens (*aionion en tous ouranois*)."

Rom. vi. 23: "The gift of God is eternal life (life eternal, (*zoe aionios*)."

There can be no dispute about the signification of the Greek words in these passages. We are agreed that when the words are used in reference to the duration of God's existence and the duration of the happiness of the righteous, they signify endless duration, but we differ about the meaning of the very same words when used with reference to the punishment of the wicked. My position is that this word *aion* as a noun and *aionios* as an adjective is the best word that could have been used to express endless duration, and for this reason it was employed to express the endless existence of God and the everlasting duration of the joys of the righteous. In my next speech I will make this clear by presenting a number of passages bearing upon these points. It will devolve upon my opponent to try to show that the Greek words do not mean the same when applied to the punishment of the wicked as they do when applied to the existence of God and the joys of the righteous. For instance, in the expressions following, the same Greek word is used to express duration: "An house not made with hands, *eternal* in the heavens," and "Suffering the vengeance of *eternal* fire." Duration is here expressed, and reference is made

to futurity. They are the same, identically the same. It is sheer folly to deny it. This will be made stronger in the passages I shall give in my next.

(*Time expired.*)

MR. HUGHES' THIRD REPLY.

Respected Auditors—I arise to present the last address of the afternoon. I will, of course, have your very great commiseration for my "disconcerted" state of mind after listening to the very powerful remarks my friend made in his last speech on the resurrection of the natural body.

He says the nature of the suffering in endless punishment does not enter into the discussion of this proposition. We shall see. The point that distresses him is how, according to his position, the wicked can be punished at all. He argued that they could not be punished in this world, because they loved sin, and enjoyed it. You will remember what he said about the drunkard, and the sinful in general. Well, according to him, there will be no change after death, so evidently they will enjoy sin in the future state. The wicked, being totally depraved, can have no moral sense, and therefore cannot suffer in conscience here or hereafter. He tells us the wicked will have immaterial bodies in the resurrection, and he refuses

to inform us how an immaterial body can suffer physical pain, so I charge the reason why he does not try to explain is that he knows just as well as you or I do that he is in a corner, and he cannot explain. His only attempt to extricate himself was in this wonderful statement: "The body immaterial will suffer just as the spirit immaterial will suffer in the future world." But the immaterial spirit does suffer here in conscience, and in the same way can suffer in the future state, if not entirely depraved. But the material body here cannot suffer in conscience, and can suffer only in a material way, and in the future it will be immaterial, and then cannot suffer material punishment. Can there be any wonder why Brother Daily backs right down and refuses to discuss this point?

Let it be remembered that I did not say that the "immaterial body would suffer in conscience," as he represents me. That I affirmed of the spirit.

I showed that it was man that dies, that the dissolution of soul and body is what is called death. That in the resurrection the soul is clothed upon with its house from heaven, and that is the resurrection; and man becomes immortal, and death is swallowed up in victory. The terms immortality and incorruptibility are never applied to man until after the resurrection. There is no confusion here.

I have said that the term "the dead" never means dead bodies in the graves. And my respected opponent makes no attempt to show to the contrary; the reason is, he cannot. And he must do that or he fails to show that *"the thing that dies"* is the subject of the resurrection. The case of Lazarus was a special one. It was not a

resurrection to immortality. Nor was he classed among "the dead."

My friend says: "In rising from the state of the dead he (*i. e.,* Christ) arose from the grave." The state of the dead is in *hades.* Now, was Christ in *hades* or in Joseph's tomb? Which? Could *he* be in both at the same time? St. Peter says his resurrection was from *hades.* "HE was not left in *hades.*" My good friend is a little mixed here. It was a fact, therefore, that *he* was not there, *he* was risen; but his material body had gone from their sight forever. And they were to learn that, whatever became of his material body, his real resurrection was from the unseen state. So all his appearances was in the spiritual body. I offer my friend the following syllogism:

Christ's after-death appearances to his disciples demonstrate his resurrection.

But his appearances were in a spiritual body.

Therefore, his resurrection was in a spiritual body.

It has a strange look for Mr. Daily to say, "Maybe he thinks the soldiers were right in saying the disciples came and stole away Christ's body," and then to add, "He says he don't believe any man ever saw his body after it was sealed up in Joseph's tomb." After such statements it would seem an honest confession would relieve the situation for Brother Daily right here. The latter statement I believe. I do not believe that his body was stolen by his disciples. How could I, when I do not know how his body was disposed of? Dr. Townsend, who believed in the resurrection of Christ's natural body, inquires: "Where is that body? We do not know where it is. The record says nothing about it, and beyond the record we

cannot go. We might say the fleshly covering was annihilated, or that it underwent a gradual transformation, or was cast off, and the gross materials flung back to earth, but it is only safe to say that he has a glorious body, which is now the *type* of *our resurrection body*, without flesh, without blood." Credo, p. 307.

Dr. Townsend was a man of high standing in the Methodist Church; a teacher in their theological school in Boston. He evidently, though believing in the raising of Christ's natural body, did believe that was his real resurrection, which was in his glorious body, without flesh and blood, and the type of our resurrection. Nor does it follow, if Christ's natural body was raised, that it was for more than an outward demonstration to his disciples; which, after all, was just as well answered by his *appearances* to his disciples. And they were always called *appearances*, in which they did not know him until he revealed himself to them. Dr. Westcott says: "A little reflection will show that the special outward forms in which the Lord was pleased to make himself sensibly recognizable to his disciples were no more necessarily connected with his glorious person than the dress which he wore." This will serve to explain the showing of his hands and feet and the wound in his side. Mr. Daily believes that Christ was raised in a spiritual state, as he believes all men will be. So he does not believe in the appearance of Christ in his natural body in any instance more than I do.

Brother Daily calls attention to I Cor. xv. 36, 37, and says I place great reliance on the words "Thou sowest not that body which shall be." I most certainly do, and hold that it stands diametrically opposed to my friend's whole

theory of a materialistic resurrection. He says some used the illustration of sowing grain, and Paul corrected them in using it. That is clear assumption! It was Paul's own illustration. He calls them simpletons for not believing the simple truth taught by the illustration, and right there is where my friend takes sides against St. Paul. Men sow bare grain, and it is not the grain sown that springs up into new life. "But God giveth it a body as it hath pleased him." Men sow *living grain,* not dead grain. Dead grain would never germinate and grow. So it is man in his present state that is sown, while here in his body, and before his death. The burial of a dead body is not sowing it for a future resurrection. In the passage, "It is sown in corruption; it is raised in incorruption," there is no "it" in the original, and it might be rendered "There is a sowing in corruption; there is a raising in incorruption." The word body is not the antecedent here of the pronoun *it.* It is an impersonal pronoun, as we say "it snows, it rains." Just above it is said "God giveth *it* a body," and that does not mean God giveth the *body* a body. And in the question he is answering: "How are the dead raised up, and with what body do they come?" *The dead* are spoken of, and the pronoun "they" stands for the dead, and if that term stands for dead bodies in the graves, then the question is, "How are the *dead bodies* raised up, and with what body do the *dead bodies* come?" And this makes ridiculous the whole theory of a material resurrection.

I wish further to show the utter absurdity of making the words "sown in corruption, in dishonor, in weakness," and a natural body apply to the burial of the natural body. The word *speiro,* here rendered sown, does not

mean the burial of anything in the ground, but rather the process of scattering of seeds. *Thapto* refers to the burial of a corpse. "Suffer me first to go and *bury* my father" (Matt. viii. 21) is an instance.

The word for "corruption" here does not mean the state of a dead body, but rather the natural condition of humanity during life, through the destructive effects of sin in the human organization. As in Gal. vi. 8: "He that soweth to the flesh shall of the flesh reap *corruption.*" The corruption of a dead body is from another word which does mean it appropriately. Acts ii. 27, 31: "His flesh saw no corruption."

The burial of a dead body is not sowing it in *"dishonor,"* especially when we bury it in all possible respect in costly casket and covered with flowers. But thousands do defile and dishonor their bodies in their vile practices in this life.

To speak of burying a corpse in *"weakness"* seems a stupid misuse of words. Weakness does not mean wholly devoid of strength. The weakness and infirmities of the flesh in this life are conspicuous facts of experience; but who having a sense of intelligent speech will write about the weakness of a corpse!

The dead body deposited in the grave is not said to be a natural body (*soma psuchikon, psychical body*). Verse 44. Adam was a representative of the natural or psychical body. "And so it is written, the first man Adam was made a *living soul.*" Verse 45. But he did not become a living soul till God breathed into his nostrils the breath of life. Gen. ii. 7. And he is the type of the man here who is a *psychical body.* The natural or physical body is an outward and visible organ of the human soul

fitted to the conditions of this life, and is here put in contrast with the spiritual body. It is a contrast between the conditions of our *earthly life in the body* and those of the heavenly life in incorruption, honor, and glory, and power in the spiritual body. Dr. Whitly says: "It seems probable that the word *sown* doth not relate to the body being laid in the earth, but rather its production in this world; for when it is interred, it is no longer an animal body, but a body void of life." Commentary in loco.

Mr. Daily has made much use of the words of Paul: "He had hope toward God, that there shall be a resurrection, both of the just and the unjust." Acts xxiv. 15. It is the only text he can claim on his grounds in proof of a universal resurrection. It is now time to call a halt here. This was Paul's *hope;* and does Mr. Daily presume to say Paul *hoped* any one would be raised unjust, and consequently to endless perdition? Does my friend himself *hope* that a single soul will be raised to such a condition? Paul's hope was a universal one, for both the just and the unjust; because he believed "all would be made alive in Christ." No one could hope for less than that, unless among those Calvinists who believe "The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven," as did Jonathan Edwards.

The two resurrections which I referred to was one in which Mr. Daily said the righteous dead were to be raised *first,* that is, as I understand him, before the wicked. But when I referred him to his quotation, "the *hour* is coming in which all that are in the graves shall hear his voice and come forth," he believes in a moral

resurrection here and a material resurrection hereafter! Seeing they attain to eternal life here, and are inexpressibly happy in heaven for thousands of years, of what possible good is his resurrection of the material body? But in Jno. v. 28, 29, he sees that the term graves, tombs or sepulchres, does not contain all the dead. But then it means, for sooth, "that what will be raised from the dead will be in the earth, as dead bodies"—and so we have a new definition of the term *nmeois,* tombs or sepulchres. It means *in the earth!*

Just one question before I advance to the second part of his proposition. Just in what way, or by what text of scripture, has Brother Daily proven that the natural bodies of the wicked will be raised in a spiritual state or in immaterial bodies? That is a part of his proposition, the part that the remainder of his proposition relates to. And he must prove that, or else he cannot prove that that part will suffer endless punishment. And I here state he has not proved it, nor has he even attempted to prove it. Will he give some attention here?

We will have no dispute about the meaning of the English words eternal and everlasting, further than their biblical usage is concerned. He refers to the Greek words *aion* and *aionios,* the noun and its adjective derived from it. I agree to his law of philology, which he so ruthlessly ignored all through the discussion of the first proposition. And I affirm that the first or literal meaning of *aion* is not eternity, nor is the first meaning of *aionios* everlasting. Also, I affirm that these words never of their own natural force have these meanings. If they ever rise to the unilimited sense, it is because of the nature of the things to which they are applied. So

Prof. Tayler Lewis says of the words "I live forever" (Deut. xxxii. 40), spoken of God in such a way as to mean nothing less than the absolute or endless eternity: "But it is the subject to which it is applied that forces to this, not to any etymological necessity in the word itself." Diss. on Olamic or Eeonian words in Scripture, Lange's Com.

So it does not avail Brother Daily to cite passages where these words are applied to God to prove that they so mean when applied to punishment. Yet he says: "It will devolve upon my opponent to try to show that the Greek words do not mean the same when applied to punishment of the wicked as they do when applied to the existence of God and the joys of the righteous." I did not expect him to beg the question at the very first on this question. He is in the affirmative, and it devolves on him to show that these words mean the same when applied to punishment as when applied to God's existence. He must also show that there is something in the nature of punishment that so requires, and that endless is the natural first meaning of these terms.

I now ask attention to the definition of *aion* and *aionios* as given by Liddell and Scott in their late Standard Lexicon. There is no higher authority.

I. *Aion,* one's lifteime, life, an age, generation. II. A long space of time, an age, *ton aiona* forever, a space of time clearly defined or marked out, an era, epoch, age, period or dispensation. *Aionios.* 1. Lasting for an age, perpetual. 2. Like *aidios,* everlasting, eternal.

It will be seen that the first meaning of these words is not never-ending duration, but "an age," and *"lasting for an age."*

The Septuagint, the Greek translation of the Old Testament, made from two to four hundred years before Christ, was the Bible in the hands of Jesus and his apostles, and the one they quoted from. That translation rendered the Hebrew *olam* by *aion* and *aionios* in their various forms. And we are interested in knowing how that word was understood in Old Testament times, for that is the way they understood the words *aion, aionios.* In I Chron. xvii. 17, David had promise that his throne should be established *forever,* and that his house should be established *forever.* Now, how did he understand the forever spoken of here some six times in this chapter? His answer is, "Thou hast spoken of thy servant's house for a *great while to come.*" Read the whole chapter, my friends, and you will see that David's definition of *forever* is a "great while to come," and not endless.

Take, again, Lam. iv. 19, 20: "There, O Lord, remainest forever; thy throne from generation to generation. Wherefore dost thou forget us *forever,* and forsake so *long time.*". Now here *"long time"* stands as the equivalent of *forever,* so that word does not mean endless.

Now, if the words forever and everlasting, as the translations of *aion* and *aionios,* ever mean never-ending, they do when applied to God and his attributes, and where the subject matter forces to it; and we are told "his anger endureth but a moment," while "his mercy endureth forever." Ps. xxx. 5, cxxxvi. 1-26. Again, "He retaineth not his anger forever, because he delighteth in mercy." Micah vii. 18. How can these texts be reconciled with the doctrine of endless misery?

I ask your particular attention to these words, my pa-

tient auditors: "For the Lord will not cast off forever: for though he cause grief, yet he will have compassion according to the multitude of his mercies: for he doth not afflict willingly, nor grieve the children of men." Now, these words have a general application, and are based upon the multitude of God's mercies, and because he doth not afflict willingly, nor grieve the children of men. Now, if endless punishment is true, then there is a contradiction in the Scriptures.

Take another passage from the Evangelic Prophet: "For I will not contend forever; neither will I always be wroth; for the spirit should fail before me, and the souls which I have made." Isa. lvii. 16. Notice the reasons given why Jehovah will not contend forever and why he will not always be wroth. They are not special reasons; and remember, also, that God says "he will not always chide, neither will he keep his anger forever." And the reason given is that "He is merciful and gracious, slow to anger, and plenteous in mercy." Ps. ciii. 8, 9. Besides, if more abundant proof need be given, "I am merciful, saith the Lord, and I will not keep anger forever." Jer. iii. 12. These things I present to you from God's precious word. Take them home with you. Read them carefully; ponder over them, and then ask yourselves whether God's mercy will endure forever, and then if it is possible for God the Father to cast off any of his children forever.

(*Time expired.*)

MR. DAILY'S FOURTH SPEECH.

Gentlemen Moderators, Ladies and Gentlemen— I trust that we feel grateful this morning that we are permitted to come together for the purpose of continuing our investigation of the teaching of the sacred word of God. Before I proceed with my affirmative arguments I shall attend to the things said by my opponent in his speech yesterday afternoon which seem pertinent to the subject under discussion.

I say again that the nature of the punishment inflicted in the future world does not enter into the discussion of the question. Suffering will be endured by the wicked in the future world. He says they will suffer in their souls in the future world. I say they will suffer in both soul and body. Though they die in the love of sin, yet I shall prove at the proper time that they will go away into everlasting punishment. That is all the proposition requires me to prove. He paid no attention to my argument that sinners do not suffer here in conscience in proportion to their crimes, or in their physical bodies. Now he says they suffer in conscience. He did not dare to say that in the discussion of his proposition, for he was confronting the unanswerable argument that sinners are not punished here in proportion to their guilt.

He said he showed that it was man that dies. He has argued that man is composed of both spirit and body while here, though he, in the beginning of the discussion, and at other times, argued that the real man was spirit only. I proved in my first speech on this proposition that the body without the spirit is dead. I proved that at death the spirit separates from the body. I reasoned

from this that at death it is the body, and not the spirit, that dies. To this he can give no reply. It is true that the separation of the spirit from the body is called death, but the question is, what is it that dies? Is it the spirit, or is it the body. It is never said that the spirit without the body is dead, but it is said that the body without the spirit is dead. Then if the dead is raised, it is the body that is raised, for it is the body that is dead. He says immortality and incorruptibility never belong to man in this life, yet he has argued that the spirits of all are the children of God, were created in his image, and have never lost that image. He says the term, "the dead," never means "dead bodies in the grave." It means dead bodies, whether in the grave or out of it, for the body is dead after the spirit leaves it. He says the case of Lazarus is a special one. Well, suppose it is. Christ said of that special case, plainly, "Lazarus is dead." Now, what was dead? Let us come to the question fairly, without any equivocation. If we determine what was dead in that special case, will it not serve as a general principle to decide the question that is now before us? "When Jesus came he found that he had lain in the grave four days already." John xi. 17. Who had lain in the grave? The dead Lazarus. When Jesus ordered the stone taken away, Martha protested, saying, "Lord, by this time he stinketh; for he hath been dead four days." Was she not speaking of the dead body in the grave? "Then they took away the stone from the place where the dead was laid." This was the dead body in the grave. Yet Mr. Hughes denied that Lazarus was classed among the dead. Jesus said he was dead, Martha said he was dead, the record that John gave declared he was dead,

yet Mr. Hughes says he was not classed among the dead. What will he say next to try save his sinking cause?

Proof that the term "the dead" means dead bodies is so abundant that I can only have time to refer to a few places. Num. v. 2: "Whosoever is defiled by the dead." Num. ix. 10: "If any man of you or of your posterity shall become unclean by reason of a dead body." Compare these and see whether "the dead" means the dead body. Jesus said to the disciples of John, "The dead are raised up." He meant dead bodies, of which one was raised from the grave. Mr. Hughes argued that "the dead" means dead bodies in the grave in this text, "God is not the God of the dead, but of the living." Now he says the term "the dead" never means dead bodies! Wherever the literally or corporeally dead are meant, "the dead" means the dead bodies in the grave, or the dead bodies out of the grave. He denies that the thing that dies is the subject of the resurrection. I ask, is not the thing that dies the subject of the resurrection of the dead? It must be either the thing that dies or the thing that does not die. But how can the thing that does not die be the subject of the resurrection of the dead? Come, no evasion here.

He asks if Christ was in *Hades* or in Joseph's new tomb. If he means by *Hades* the mere state of the dead, Christ was in both and rose from both. In rising from the state of the dead he rose from Joseph's tomb. Referring to that new sepulchre, it is said, "There laid they Jesus." John xix. 42. Let my opponent deny this and he denies the Bible. Will he do it? Mary Magdalene said to Simon Peter and the disciple whom Jesus loved, "They have taken away the Lord out of the sepulchre,

and we know not where they have laid him." When John came to the sepulchre he saw the linen clothes, and when Peter came he saw the linen clothes and the napkin. It is then said of John that "he saw and believed." "For as yet they knew not the Scripture, that he must rise from the dead." Now the question to be determined is, what was it that rose from the dead? If it is certain that it was the body, then it is certain that the resurrection of the dead means the resurrection of the body. 1. Jesus was laid in the sepulchre. 2. Jesus was not there when the sisters and disciples visited the sepulchre after his resurrection. 3. The angel said he had risen from the dead, and so was not there. What had been laid in the sepulchre? His body. What was not there after his resurrection? His body. What had risen from the dead? The body that had been laid in the sepulchre, but was not there.

In denying the resurrection of the dead body of Christ, my opponent disputes the plain teaching of Jesus when he said to his disciples, "Destroy this temple, and in three days I will raise it up again." John ii. 19. He meant his body. See verse 21. In making this denial he denies the record, which says, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have." Luke xxiv. 39. Also, he denies the testimony that convinced doubting Thomas, when Jesus said to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." John xx. 27. It had been reported that Jesus had risen from the dead. Thomas said to the other disciples, "Except I shall see in his hands the print of the

nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe." The body of Christ, that body which was nailed to the cross, is meant here, as everybody knows. Then when Thomas saw him, he exclaimed, "My Lord and my God." Jesus showed that he had believed because he had seen him, and said, "Blessed are they that have not seen, and yet have believed." The resurrection of Christ's body is here fully demonstrated, and so his prediction or promise was fulfilled, "Destroy this temple, and in three days I will raise it up again." It is strange that Mr. Hughes, in the face of all this plain and unmistakable proof, will stand up and deny the resurrection of Christ's body. It is plain that he only does so to save his cause and hold up his false theory.

He says the pronoun "it" is not in the original in the sentence, "It is sown a natural body; it is raised a spiritual body." The Greek verb *speiretai* requires the pronoun "it" to introduce the verb in the English. "It" here is not an impersonal pronoun, the same as "it snows, it rains," allow me to say, with all due respect to the scholarship of my opponent. It is a personal pronoun, introducing the verb, whose real subject, "natural body," is in the predicate, being also the antecedent of the pronoun. The language clearly declares that the body sown was a natural body, and that the same body was raised spiritual. The copulative and passive verb are often introduced by the personal pronoun "it," with an antecedent in the predicate, which is the real subject of the verb.

His effort on the Greek verb *speiro* shows the weakness of his cause. If it does mean to scatter, it is the proper

word to indicate the death and burial of dead bodies, as Paul here uses it, for they thus become scattered. His argument that the sowing here means the production of man in his present state here is absolutely false. The subject is introduced in this chapter by the apostle's reference to the burial and resurrection of Christ, and an argument made on that is a demonstration of the fact of the resurrection of the body of Christ as the first fruits of them that slept, meaning the dead which sleep in Jesus. From this he continues to argue that as Christ's body was in a state of death and was raised therefrom, so the bodies of "them that slept," the "dead in Christ," should be raised in incorruption, in glory, in power, and spiritual bodies. Being sown in weakness means simply that in going down into death the body shows weakness, so much so that it succumbs to the enemies' attack. His efforts to hold up his theory are certainly desperate, but they cannot stand before the plain teaching of the word of God.

As to the meaning of *aion,* I showed it was made up of two words which signify ever being or being forever. We are to determine the New Testament meaning of the word by its use in the New Testament. The meaning of *aion* and *aionios,* when applied to the future or invisible world, is what we are now to determine. Brother Hughes refers us to Isa. lvii. 16 in an effort to disprove endless punishment. But you will please notice that there is a contrast shown in the 20th and 21st verses of this chapter: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." This shows that the ones with whom God would not always

be wroth were not the wicked, but his people. My opponent argues that there will be peace to the wicked; God says there will not. The use of the disjunctive conjunction "but" shows this contrast. This is an answer to all the references he made to the Old Testament teaching. He says there is no higher authority than Liddell and Scott on the Greek. Well, their lexicon defines *aion* as meaning eternity and *aionios* as meaning eternal. The learned Moses Stuart says: "As the most common and appropriate meaning of *aion,* in the New Testament, and the one which best accords with the Hebrew word *holam* (which the Septuagint nearly always renders by *aion*), and which therefore deserves the first rank in regard to order, I put down, *an indefinite period of time; time without limitation; ever, forever, time without end, eternity;* all in relation to the future." He admitted yesterday that he did not know anything about the Hebrew; we will see if he knows anything about the Greek.

When I closed my speech yesterday afternoon I was giving passages in which the word *aion* necessarily means duration without end. I shall resume that line this morning. "And served the creature more than the Creator, who is blessed forever" (*aionas*). Rom. i. 35. "Who is over all, God blessed forever." Rom. ix. 5. "To whom be glory forever." Rom. xi. 36. "To God, only wise, be glory through Jesus Christ forever." Rom. xvi. 27. "The God and Father of our Lord Jesus Christ, which is blessed forevermore." II Cor. xi. 31. I refer you to the following passages containing the same Greek word as applied to the duration of God's existence: I Pat. i. 25; II Pat. iii. 18; Eph. iii. 21; Cal. i. 5; Phil. iv. 20; I Tim. i. 17; II Tim. iv. 18; Heb. xiii. 21; I Pet.

v. 11; Rev. i. 6; Rev. x. 6; Rev. xv. 7; Rev. i. 18; Rev. iv. 9 and 10; Rev. vii. 12.

Now, to dispute that the Greek word, from which the terms "forever" and "forevermore" are translated in these passages, means duration that is endless, would make one appear ridiculous before this intelligent audience. To further ascertain the New Testament use and meaning of the word *aionios,* I shall now show that it is employed to mean perpetual, never ending, eternal, in regard to the happiness of the righteous.

Matt. xix. 16: "What good thing must I do that I may inherit erternal life?"

Matt. xxv. 46: "But the righteous shall go away into life eternal."

John iv. 14: "It shall be in him a well of water springing up into everlasting life."

Tit. i. 1. "In hope of eternal life."

Tit. iii. 7: That we might be made heirs according to the hope of eternal life."

II Cor. iv. 7: "A far more exceeding and eternal weight of glory."

In these passages and in a great many more that I could use, had I the time to do so, there can be no question about the meaning of the Greek words, that they signify endless duration. So I shall argue, when I come to prove the endless punishment of the wicked, that the same words, when used with reference to that in the future world, mean duration without end.

Argument VIII. My eighth argument, which is the first on the second part of my proposition, is based on the moral turpitude of sin. God's character, against whom sin is committed, is infinite, so that an offense committed against such a being is necessarily infinite, as it is a volation of an infinite obligation to love and serve

an infinite being. The moral law of God is, like himself, perfect, unchangeable and eternal, being a transcript of the divine mind. This law embraces the penalty of transgression. There is no provision in law for the extension of mercy to those who violate it and incur its penalty. As the offense against such a law is infinite, the deserving punishment must also be infinite, for it is not in the province of punishment to remove guilt when that punishment is inflicted upon the guilty. Sin displaces infinite holiness, and so is infinite in its nature or moral turptude, and deserves punishment of infinite duration.

ARGUMENT IX. My ninth argument is founded upon the contrast drawn between the righteous and wicked in the Scripture, while they live here and at death.

First contrast: Ps. xxxvii. 37: "Mark the perfect man, and behold the upright; for the end of that man is peace." Ps. xxxvii. 38: "But the transgressors shall be cut off." Job xxvii. 20-22: "Terrors take hold upon him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth; and, as a storm, hurleth him out of his place. For God shall cast upon him, and not spare: he would fain flee out of his hands.

Second contrast: Ps. cxvi. 5: "Precious in the sight of the Lord is the death of his saints." Prov. xi. 7: "When the wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth."

Third contrast: Prov. xiv. 32: "The righteous hath hope in his death." The same verse: "The wicketd is driven away in his wickedness."

Fourth contrast: Num. xxiii. 10: "Let me die the death of the righteous, and let my last end be like his." II Pet. ii. 12: "But these as natural brute beasts, and made to be taken and destroyed, speak evil of the things they under-

stand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness."

Fifth contrast: Luke xvi. 22: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." "The rich man also died and was buried; and in hell he lift up his eyes, being in torments."

These passages show a marked contrast between the righteous and wicked in this life, up to the time of death. Those who die in wickedness, hating God and all that is good, pass from this world with the manifest displeasure of God upon them. Their lives go out into eternity steeped in moral pollution, with all the guilt of a corrupt and criminal life, in the enmity and strength of unholy passions, and having no fear of God before their eyes. Dying in the full strength of their moral depravity, they carry that depravity into the future world. As this has placed him in contrast with the righteous in this world, so it does immediately after death. As there will be a resurrection both of the just and of the unjust, this contrast will exist at the time of the resurrection. As no change will thus take place in them between death and the resurrection, this contrast will continue after the resurrection, and so forever.

ARGUMENT X. My next argument is based upon the doctrine of a future and general judgment.

Acts. xxiv. 25: "And as he reasoned of righteousness, temperance, and a judgment to come."

II Cor. v. 10: "For we must all appear before the judgment seat of Christ."

Rom. ii. 16: "In the day when God shall judge the secrets of men."

Rom. xiv. 10: "For we shall all stand before the judgment seat of Christ."

II Pet. ii. 9: "The Lord knoweth how to deliver the goldy

out of temptation, and to reserve the unjust unto the day of judgment to be punished."

Heb. ix. 27: "And as it is appointed unto men once to die, but after this the judgment."

II. Tim. iv, 1: "I charge thee therefore before God, and the Lord Jesus Christ(who shall judge the quick and the dead at his appearing and his kingdom."

1. This judgment is represented as a judgment to come.

2. This judgment is to take place after death. For this reason, God is said to be the God of the quick (or living) and the dead.

In Heb. vi. 2, eternal judgment is mentioned after resurrection of the dead. In Acts xvii. 31, we learn that the day of judgment has been appointed. One of three things must be true of this judgment: It is already past, or it is being measured off now, or it is yet to come. That the last named is true is proved by the passages I have produced, beyond question.

(*Time expired.*)

MR. HUGHES' FOURTH REPLY.

Gentlemen Moderators, Ladies and Gentlemen—Mr. Daily has just made an effort to prove that the phrase, "the dead," means "dead bodies in the graves." Let us see whether his work will bear inspection.

I affirm again that Lazarus was not classed among "the dead." His resurrection was not from *Hades* and to immortality; and he would not be included in that

phrase till his final death, when he had the common fate of all men, and would have a like resurrection. We are not to have a general conclusion from a special case. The words in the 41st verse, "from the place where the dead was laid," do not occur in the original Greek, and are not in the Revised Version; so that removes them from the account. In speaking of Lazarus as dead they were speaking of his body, and he was dead to them. His body was all that remained to them. They were "looking at the things seen, and not the things unseen," in which are the eternal realities. Theirs was not an exact, scientific language. We speak of our friends as dead, but in fact they are alive to God. We speak of our loved ones as in the grave, but we know that that which we prize most is not in the grave. They leave us, and,

"Altho' with bowed and breaking heart,
With sable garb and silent tread,
We bear their senseless dust to rest,
And say that they are dead;

"They are not dead! They have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere."

Yes; Jesus said, "The dead are raised," referring to those he had raised; but they never were in graves, and they are not in the purview of my question. Nor were the dead bodies which would defile according to the law of Moses. Num. v. 2.

Christ's natural body was in the tomb, but *he* himself was in *Hades,* and his resurrection was from *Hades.* "*He* was not left in *Hades,*" so St. Peter. "Who shall

descend into the deep (*Hades*) that is to bring up *Christ* again from THE DEAD," so St. Paul. The resurrection from the dead is from *Hades* therefore, and not out of the graves.

Referring to Christ's raising the temple of his body, that was fulfilled in the resurrection of his new and glorious body. It is not essential for the same atoms of matter to be in one's body at all times to be *his* body. Common sense teaches that. Bishop Wescott explains: "We can understand how the law which now rules the formation of our body may find its realization hereafter in some *other element,* while the new body will be essentially the same as the old one, as expressing the corresponding action of the same law in relation to the new sphere in which it may be supposed to be placed." Gospel of Resurrection, p. 145.

I did not say Christ's natural body was not raised. I said I did not know, and, not knowing, I could make no affirmation concerning it. But what I did say, and do say, is, that was not his real resurrection; that was from the unseen state. His natural body was never seen after his burial, and all his appearances to his disciples were in a spiritual body.

Mr. Daily is endeavoring to prove the resurrection of the *natural bodies* of all men in a *spiritual state.* His main argument has been the resurrection of Christ's body in a spiritual state, on the ground that Christ's resurrection is a sample of the general resurrection. You may imagine with what astounding surprise I just heard him say of the appearance to Thomas: "The body which was nailed to the cross is meant here, as every one knows." Then Christ's body was raised in its *natural*

state, with all its wounds, and not in its spiritual state. And you will remember with what vehemence he said, in his second speech, "I did not say it was in his natural state!" And that he also said, Christ's body was spiritual was the reason he could pass through the closed door.

Well, which is it, my brother? Take your choice. I knew very well when I received your proposition that you had delivered yourself into my hands, bound hand and foot.

I must still hold that the word "it" in the text, "It is sown a natural body," etc., is an impersonal pronoun. There is no antecedent expressed, that is sure. The sown grain is the illustration. That is sure, also. The grain sown contains a living germ. The body buried in the grave does not. Man here has the living principle within. It is man here that answers to the sown grain. The body of the grain sown does not spring up, for Paul says, "Thou sowest not that body which shall be." Body is not, therefore, the antecedent of the pronoun "it." "God giveth *it* a body," and to make *body* the antecedent of "it" involves the absurdity before pointed out: "God giveth the body a body." And it is well to keep in mind that God gives a body, and not the body of flesh and blood.

I gave the real meaning of *speiro,* to sow, as scattering seed. That is its usual meaning in the New Testament. "But if it does," says Mr. Daily, "it is the proper word here, for in death and burial they become thus scattered." That is what I call luminous, the evidence of a fertile mind! That is what is meant by the apostle in sowing in corruption, dishonor, weakness, and a natural body!

The extreme facility with which Brother Daily can

misrepresent my statements by leaving out a word, then express his contempt, is most remarkable. Here is an instance: In his third speech he exclaims: "How are we to understand him, when he, in one breath, says Christ's body was raised, and in the very next says it was not raised?" Well, I did not say any such thing. This is what I said: "IF, when Christ's body was raised, it was a spiritual body, and when he appeared to his disciples, it was in a spiritual body, what proof is there in that of the resurrection of his natural body?" He left off the word *if*, and made me say what I never intended to say. He becomes very indignant and accuses me of dishonest work; at least, that I adhere to positions I know to be false. In his third speech he says, referring to me: "He would rather cling to a false system than admit the unmistakable teachings of the word of God."

Again, in his fourth speech: "It is plain that he only does so to save his cause and hold up a false theory." I do not know just what he expects to gain by this, but it is only too evident that chagrin and anger stand out so plain as not to be mistaken. He puts himself in the position of the man who was instanced as losing the argument by the deaf and dumb gentleman, because he got mad! It is barely possible that his opponent is as honest and sincere in the prosecution of this discussion as himself.

All the reply we get to those passages which teach that God "retaineth not his anger forever, that he will not cast off forever, and that he will not contend forever," is the old one," It is a class he will not cast off forever." The wicked have no peace, and so he will cast them off forever. But why does he cast off the elect at all? It is

the sinful he casts off. It is so here: "For the iniquity of his covetousness was I wroth and smote him; I hid me and was wroth, and he went on his way frowardly, in the way of his heart." This gives the reason why he was cast off and had no peace. On the principle of endless punishment he would be cast off forever. But God will not always be wroth. All of these passages are put upon the general principles of the "multitude of God's mercies," and that "he doth not afflict willingly, nor grieve the children of men." God is no respecter of persons. On the first proposition my friend seemed to believe that the wicked do have peace; that they love sin and enjoy it. And I could not convince him to the contrary, even by quoting that "there is no peace to the wicked, saith my God."

Mr. Daily claims that he "*showed* that *aion* was made up of two words, which signify ever, or being forever." I recall that he made that statement, but I do not know how he "*showed* it." Does a mere statement of his on a disputed point *show it?* I thought *proof* was in order in such cases. Will he condescend to give a little proof on this point?

He says, also, that the meaning of *aion* and *aionios*, when applied to the future or invisible world, is what we are now to determine; and that is to be done by the use of the word in the New Testament. But I will inform him that that cannot be done by the mere reading of texts and assuming their meaning as it pleases him. I gave the definition of *aion* and *aionios* by Liddell and Scott's Lexicon, last edition, and gave it correctly; and they do not give *eternity* as one of the meanings of *aion*, as Mr. Daily represents. Prof. Stuart's first definition of

aion is "An indefinite period of time;" Strong's, as quoted by my friend, was "age." So far the dictionaries are against him as to first meaning of the word; in fact, all are as far as my knowledge goes.

In the usage of the word *aion,* as given by Brother Daily, the most instances are in the *plural* and *reduplicated* form; and all these are against him in proving that the first and literal meaning of the word is eternity. Eternity has no plural. There is but one eternity. Nor do we reduplicate it and say eternities of eternities. This fact alone is enough to refute his position on the definition of the word in dispute. Prof. Tayler Lewis says the effect of immense duration "is still further increased by plurals and reduplications," which could not be true if the word alone meant duration without end.

We have in the New Testament the phrases, "This world," "that world," "world to come," and "end of the world," thirty times in all of which the word world is a translation of the word *aion.* Now we cannot say this eternity, that eternity, the eternity to come, and the *end of eternity.* There are thirty times in the New Testament, therefore, in which *aion* does not mean eternity, and the usage of the word is against my friend to that extent, surely.

Take the cases quoted by Mr. Daily. There are in all, in the plural, eight cases, and in reduplications twenty-one cases. All of these show the effort upon the part of the writers to extend the meaning which they felt was wanting in the word *aion* itself alone. The same thing is seen in the Old Testament. So Canon Farrar says: "If *aion* meant *eternity,* how came it to have a plural, and how came the Jews to talk of forever and beyond?

The latter alone was decisive to the clear mind of Origen. He says the authority of the Holy Scriptures taught him that the word rendered eternity meant limited duration." Mercy and Judgment, pp. 378-9.

St. Jerome, of the fourth century, translated the Bible into the Latin Vulgate. He rendered the phrase *eis tons aionas ton aionon, Secula, Seculorum;* rendered in one version, forever and ever, and in the margin of the Revised Version, *for ages of ages.* What, now, is the sense of *seculum* in Latin? Does it ever mean eternity? Never. It means a race or generation of animals or men; then a lifetime; then an age; then the men of an age; then an indefinite period, of marked characteristics, as in our age. St. Jerome was a scholar, and he evidently did not understand *aion* in its most intense form to mean endless duration. And if not in its repetitions, certainly not when the word stands alone.

If *aion* means *age,* then its adjective *aionios* can mean no more than belonging to the age, or lasting for an age, in its first and most natural meaning; and in its natural force it is no proof of endless punishment. In its rise to the force of everlasting or endlessness, it must be because of the nature of the thing to which it is applied. It therefore behooves my brother to show something in the nature of punishment to force to that meaning. That it may mean duration without end when applied to the existence of God, is no proof that it means the same when applied to punishment. The adjective "good," when applied to God, means *infinitely good,* but it does not when applied to man.

The phrase, eternal life, when found in the New Testament, means the life of the Christian age, the life

which is its peculiar product, the life of the Gospel; in other words, spiritual life—the divine life in the soul. This life is not subject to space or time relations. It is the *aionion* life, as defined by Jesus. "This is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Jno. xvii. 3. Or as St. John has it, "That we may know him that is true, and we are in him that is true, even his Son, Jesus Christ. This is the true God and eternal life." I John v. 20. It is the true knowledge of God and Christ that is eternal life. And so "he that hath the Son, hath life." I John v. 12. "He that believeth the Son, hath eternal life." John vi. 47.

Our word, eternal, has acquired a meaning appropriate to *aionion* when applied to this life, of which it is said: "In him was life, and the life was the light of men." John i. 4.

The third definition of the Century Dictionary is: "In a special metaphysical use, existing outside of all relations of time; independent of all time conditions; not temporal."

The Standard Dictionary follows in the same line: "Eternal 4th Def. Independent of time and its conditions, or of things that are perishable; unchangeable; immutable; also, of or pertaining to eternity; not temporal; as, eternal truths. *Timeless* carries, perhaps, the fullest idea of eternal, as *above and beyond time,* and not measured by it."

These definitions of *eternal,* following the scriptural definitions of *eternal life,* make of none effect all my friend's efforts to show that eternal life means the same as *endless life,* and as instances of the application to fu-

ture time of the word *aionios*.

The Old Testament is to be heard on this question; and you will remember that Brother Daily failed to pay atttention to the definitions of David and Jeremiah of the word forever, representing *olam* and *aion*, as being "long time." Will he now note the following passages?

"I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant." Gen. xvii. 7. "And I will give unto thee, and to thy seed after thee, all the land of Canaan for an everlasting possession." Gen. xvii. 8. That circumcision was to be an everlasting covenant. Gen. xvii. 13. That the Aaronic priesthood was to be everlasting. Ex. xl. 15. That the making of an atonement was to be an everlasting statute. Lev. xvi. 34. That by law a servant could become a servant forever. Deut. xv. 17. And that when Jonah was swallowed by the whale, he went down to the bottoms of the mountains, and that the earth and her bars were about him *forever*, which was three days and three nights. Jonah ii. 6. In none of these instances does the word everlasting and forever mean endless; and I can give hundreds of similar character.

In my friend's eighth argument, on the moral turpitude of sin, there are involved many infinite absurdities. It is absurd to represent man as accountable to a law above his capacity and which it is impossible to obey. Man is finite; the law, he says, is infinite; it is, therefore, above his capacity. No finite being can understand an "infinite obligation," nor can he fulfill it. Such a law could be but a pretense to entrap and give excuse for infinite torment. A law that demands punishment infinite

in duration, could with equal reason demand punishment infinite in degree. And why is my friend dodging the question of the nature of the punishment he believes in? Is it too horrible for even his sense of eternal right? But, he says, sin displaces infinite holiness. How can one infinite displace another? And how does it come that infinite holiness never displaces sin? The world of mankind is at infinite disadvantage. It is an infinite curse to be born into this world. They are under an infinite disability through no fault of their own. They were born so, and absolutely helpless. God created them so; he foresaw it, and ordained it. The whole responsibility is on him. There is no help absolutely for man but in God, and he gives none; or, if he does, it is to a "class," the elect few, no better than the rest, selected in the most partial manner. And then to add insult to infinite injury, tell them that God is no respecter of persons; that he loves the world; that he is good to all, and his tender mercies are over all his works. Even that he takes no pleasure in the death of the wicked, but rather that they should turn and live. If sin is infinite, then every sin is infinite; and the child who steals an apple is just as guilty as he who commits the sin against the Holy Spirit, and will be punished with the same infinite duration. If all sins are infinite, and the atonement can be no more than infinite, it can therefore cancel but one sin, and for all the rest there is no atonement, and the result is universal damnation. And this is my reply to this bit of my friend's medieval theology.

The argument on the contrast between the righteous and the wicked does not show a perpetuation of that contrast to eternity. It assumes that some will remain to

the resurrection, and after which there is no attempt to prove. The resurrection of the just and unjust was a matter of *hope* with St. Paul, and he could not have "hope toward God" that a large part of the human family would be raised to endless torment—a point I made in my last speech, but ignored by Mr. Daily; and as long as that stands his argument has no force.

My friend's last argument on the "general judgment" requires but a brief notice. There is judgment here, future, and continuously throughout Christ's reign, and his reign embraces both the living and the dead. The judgment begins with his coming in his kingdom, which took place within the lifetime of some of his disciples. "There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Matt. xvi. 28. So St. Paul, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick (living) and the dead *at his appearing and kingdom.*" II Tim. iv. 1. So St. Peter said, "He is *ready* to judge the quick and the dead." I Pet. iv. 5. Why get ready thousands of years too soon? That this judgment includes judgment in this life is evident from the words of the prophet: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute *judgment and justice in the earth.*" Jer. xxiii. 5. This judgment throughout Christ's reign is properly the "eternal judgment." An eternal judgment after the resurrection makes quite a long "judgment day." This judgment issues in victory: "He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised seed shall he not break, and smoking flax shall he not

quench, till he send forth *judgment unto victory.*" Matt. xii. 19, 20. "Every knee shall bow of things in heaven, of things in the earth, and things under the earth, and every tongue confess that Jesus is Lord, to the glory of God the Father." Phil. ii. 9-11.

(*Time expired.*)

MR. DAILY'S FIFTH SPEECH.

Gentlemen Moderators and Respected Audience —It is necessary for me to pay some attention to the address to which you just patiently listened. Another surprise is given us. He says Lazarus was not classed among the dead. He says he would not be included in that phrase till his final death. Are we to understand him to mean by this that Lazarus was not dead? If not, *what does he mean?* It is to be inferred from this that Mr. Hughes admits his body was to be classed among the dead when his final death came. Then his body is to be classed among the dead now. But he says the words, "from the place where the dead lay," are not in the original, and are, therefore, removed from the account. Then the translators, in saying "Then they took away the stone from the place where the dead lay," made the mistake of supposing "the dead" was laid there. Mr. Hughes' assertion and conclusion, if they amount to anything, amount to a denial that "the dead" lay in the sep-

ulchre or grave over which the stone had been laid. But in the 34th verse, Jesus inquired, "Where have ye laid him?" The answer was, "Lord, come and see." It was *the dead body* about which this inquiry was made. He says their language was not exact, scientific language, when they spoke of the body as being the dead Lazarus. Why, he even criticises the language of Jesus himself in this statement! My learned friend pretends to great exactness and most wonderful science in language! He has argued that the dead were raised to immortality when freed from the body, supposing the term "dead" not to refer to the body, but to the disembodied spirit. Lazarus was, then, enjoying a resurrection state when his body was lying in the grave. If that be true, what did Jesus mean when he said, "Thy brother shall rise again?" Will he dodge this by asserting that Lazarus was not really dead?

He says Christ's natural body was in the tomb, but he himself was in *Hades,* and that his resurrection was from *Hades.* Does he mean that his body was still in the tomb after his resurrection? I assert that his body was raised from the tomb. I have proved that assertion over and over. Paul delivered to the Corinthians first of all, as the very first principle of doctrinal truth, that Christ had died and was buried, and that he rose again the third day. I Cor. xv. 3, 4. It was the very Christ that was buried in the tomb that rose again. Mr. Hughes argues that Christ did not rise from the tomb at all, but that he rose in the resurrection of his "new and glorious body." His position flatly contradicts Paul, for Paul says it was the Christ that was buried in the tomb that rose again, while my friend says it was not. You can all see this

contradiction, and so can he. Now, if the resurrection of Christ is the resurrection of his "new and glorious body," a different body from the one that was buried, not the one that was buried at all, but an entirely different one, and the resurrection of his people is the resurrection of a like "new and glorious body," why has he argued that in the resurrection the body comes down from above? That might, perhaps, be called a resurrection of the living soul into a body that comes down, but certainly it could not be termed a resurrection of the body at all. Even to say there is a resurrection of a living soul is a contradiction. It would be a lifting up, but not a resurrection, certainly not a resurrection of the dead. When Christ spoke of raising the temple, he did not speak of the temple of his body, as my friend tries to make it appear, but of the body itself.

But he now says he did not say Christ's natural body was not raised. He does not know, and, not knowing, he cannot make any affirmation. Then he does not know that the temple Christ spoke of was raised, meaning his body, and he cannot make any affirmation as to that prediction being fulfilled. The fact is, Christ's body was raised, as the nail prints showed, and from that fact there is no escape.

I am astonished that my friend insists that the pronoun "it" is an impersonal pronoun in the sentence, "It is sown a natural body." It is not an impersonal pronoun, and nothing like one. "It," when an impersonal pronoun, is used with impersonal verbs, or verbs that have no forms of inflection to denote the first or second persons at all, but are used only in the third person of the singular number, and the pronoun merely helps the

verb to express its action or being without reference to any person. It rains, it snows, it blows, are examples. In the sentence under discussion "it" is purely a personal pronoun, introducing the passive verb "is sown," its antecedent being in the predicate. If the question be asked, What is sown? the answer would be easy. No scholar would think of anything but the body as being the correct answer. If I understand my friend, his position is that the living spirit is sown into a body here in this life state, and there will be a raising up of that spirit into a new body at death. The sowing, he seems to think, is the planting of a living germ in the human body here. But that the sowing here meant is the going down into literal death is proved by Paul's reference to Christ's death, burial and resurrection. He did not assert that Christ was planted in a human body and raised from that body, but that the Christ that was buried in death was raised from the dead. This was a literal death, burial and resurrection. As to God giving "it" a body as it pleased him, and to every seed its own body, that refers to the planting of the seed in the ground, which is not a proper illustration of the resurrection, as the apostle shows. Look at that figure. Is it a good figure even of my friend's idea of the planting and resurrection? The seed is planted, a stalk rises and stands, on which the identical kind of seed grows that was planted. If it is a grain of corn, then grains of corn are produced just like the parent grain. It is clear that the illustration does not fit his theory.

My opponent asks for a lesson in Greek. He is doubtful about *aion* being a compound of two words which mean *always being*. All right, Brother Hughes. Here

is the lesson; see if you can learn it. *Aei* (pronounced ah-eye) signifies *continued duration* as expressed by *always* or *ever*. *On*, present participle of the verb *eimi* (pronounced i-mee), *being*. These combined form the word *aion*, from which the adjective *aionios* is derived. See? The real signification of these words is, therefore, perpetual being, being without end. This fact has been fully demonstrated by the large number of passages referred to by me where these words are applied to the existence of God and the duration of the joys of the righteous.

He made a play on the plural form of the word *aion*, as signifying ages of ages, and tried to establish the point that it necessarily means in such cases a very long time, but surely limited. A mere tyro in philology knows that the singular and plural of nouns are often employed to designate one and the same thing. In regard to the plural noun *aiones*, it imports no more than the singular *aion*. As to the phrase *aiones aionon*, ages of ages, it is a mere intensive form of expression; as, holy of holies, heaven of heavens, etc. Forever in English expresses endless duration unless used in its restricted sense; so we may say forever and ever, not to add to the duration expressed, but to intensify the idea and render it emphatic. His criticism is not built on any usus loquendi of Hebrew, Greek, or English language.

It is admitted that *aion* sometimes means an *age* in the sense of dispensation. It is also sometimes used to mean *world;* also *present world* and *future world*, when qualified by words that show it to refer to the one or the other. But when the term applies to duration, especially in the future world, there is no place in the New Testa-

ment where it designates a limited period. The adjective *aionios* is correctly defined by the learned Moses Stuart, *perpetual, never-ending, eternal.* The same critical scholar defines *aion, an indefinite period of time; time without limitation; ever, forever, time without end, eternity.* Lidell & Scott gives it as meaning *a long space of time, eternity.* This same authentic work says of *aionios, lasting, eternal.* With this, Parkhurst, who gives the special New Testament use, agrees. James Strong, S. T. D., LL. D., in his Exhaustive Concordance, agrees with these other noted authors.

My opponent says the term eternal life, when found in the New Testament, means the life of the Christian, signifying the kind of life and not the duration of that life. I expected this, and told my friends so this morning. He argues that this life is a mere knowledge of God and Christ, basing his argument mainly on John xvii. 3. The teaching of that passage is that eternal life is evidenced by the knowledge. Any one knows that knowledge is not life of any kind. This life is called *everlasting* as well as *eternal,* and the same word is applied to the house which is *eternal* in the heavens. This is a poor dodge. Eternal life simply means life without end, just as the term "King eternal" signifies that he will endure forever. The definitions he gave to show that the word eternal expresses duration independent of all time relations, not temporal, etc., is no proof of its being without the idea of duration. Eternity is not measured, but it is duration.

A finite being may be under an infinite obligation to obey the holy law. Man is declared to be not subject to the law of God, and cannot be, in his carnal or unchanged

state, and it is asserted that he cannot please God in that condition. Rom. viii. 7, 8. Yet the obligation rests upon him. His inability being of a moral nature affords him no excuse. As sin is an offense committed against an infinite being, it is necessarily infinite in its moral turpitude.

Paul's hope toward God was that he would be among the just in the resurrection, when both the just and unjust would be raised. Knowing that such a resurrection would occur, he had the hope of being among the just. This is the hope of all Christians.

I proved a contrast between the righteous and the wicked here and at death by many passages, which cannot be set aside or shown to prove the contrary. I did not *assume* that some would remain unjust till the resurrection. I proved they would in proving there would be a resurrection both of the just and the unjust. As this is true, some will be unjust at the resurrection. Thus no change will take place between death and the resurrection. This is the only period claimed by my opponent when a change can take place in those who pass from this life in an unjust state, for it was in the future world and to the unjust before the resurrection that he argued Jesus went and preached for their reformation.

I proved a future and general judgment, and that this judgment was after death. "It is appointed unto men once to die, but after this the judgment." So the judgment is after men, all men, die. This is "the day when God shall judge the secrets of men," for which reason he will "reserve the unjust unto the day of judgment to be punished." In view of this day of "judgment to come," Felix trembled.

Argument X. My next argument in direct proof of my proposition is based upon the fact that there is revealed in the scriptures a place of punishment in the future world. I need not dwell on this, for he has admitted it in saying that the unjust spirits enter the future world and suffer punishment there. As they suffer punishment, there is a place where they suffer it, for there can be no suffering without a place to suffer. He may call this place of punishment what he pleases; he may call it *hades, sheol, gehenna*, or any other term he pleases; I purpose calling it *hell*. That there is a place for the wicked to be punished in the future world according to the Universalist creed has been shown by Mr. Hughes, who is one of the best authorities in that church. But I do not take his word always, for he bases a great many things on assumptions. I intend to prove there is a place of punishment in the future world by a better authority than he is, and that is the Bible.

The terms employed to designate this place of punishment are *sheol, hades, gehenna* and *tartarus*.

Sheol is a Hebrew word, and corresponds to the Greek word *hades*. I am free to admit that the words *sheol* and *hades* were sometimes used to designate the grave and death, but I propose to prove that they were also employed to represent a place of punishment.

Grove's Greek Dictionary: "*Hades*, the invisible world of spirits, the unseen place of the dead generally, but vulgarly a place of torment, the abode of the damned, hell." This scholarly authority is good, but the Bible is far better, and to its infallible testimony I invite your attention. Ps. ix. 17: "The wicked shall be turned into hell, and all the nations that forget God." It is sheer

fully to attempt to explain this as meaning that they will enter the abode of the dead merely, for the righteous enter the same. Sheol can here mean nothing less than a place of punishment. Any effort to explain this away is only the vain trick of sophistry. Prov. xv. 24: "The way of life is above to the wise, that he may depart from hell beneath." Depart is from the Hebrew *soor,* which means to turn. Sheol here cannot mean the grave or state of the dead in general, for the righteous will enter that just as the wicked do, and there can be no departing from it on the part of any one. To say it means anything but a place of punishment would destroy the antithesis and do violence to the passage. Ps. lv. 15: "Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them." Death is from the Hebrew *maveth,* and means the place or state of the dead. *Sheol,* therefore, cannot mean that in this text. David did not mean for them simply to be killed and taken to heaven because they were too wicked to live here. If he had been a Universalist he would have meant for them to be taken to heaven because they were too wicked for him to manage. Prov. v. 4, 5: "But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, her steps take hold on hell." Here we have the words death and hell in the same passage, from *maveth* and *sheol.* Solomon, in warning against the strange woman, follows her to death and proceeds on to hell, declaring her end to be bitter as wormwood and sharp as a two-edged sword. Universalists dispute with Solomon, and declare there is no hell, and that the end of the profligate will be as sweet as the virtuous. Solomon was a wise man, but surely wisdom

will die with Universalists!

I will now consider the use of *hades* and *gehenna* in the New Testament. Dead and death are not translated from *hades*. Grave is translated from it only once. Luke xvi. 22, 23: "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man died also and was buried; and in hell he lifted up his eyes being in torments." This *hades* could not have been the literal grave, for the eyes of the bodies in the grave are not open. It teaches there is a place of punishment after death.

Rev. xx.: "13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

"14. And death and hell were cast into the lake of fire. This is the second death.

"15. And whosoever was not found written in the book of life was cast into the lake of fire."

An important distinction is made in this text between death, the state of the body and hell, the state of the soul. Death delivers up its dead, that is, the bodies are brought from a state of death by the resurrection, and hell (*hades*) delivers up its dead, the place of separate spirits in which the souls of the wicked have been held, delivers up those souls to be reunited with the bodies and receive their final doom. Then death and hell, that is, the bodies that have been held by death and the souls that have been kept in *hades*, shall be cast into a lake of fire which is the second death. This proves there is a place of punishment known by the term *hades* after death.

The word most used in the New Testament to desig-

nate a place of future punishment is *gehenna*. This term originally meant the valley of Hinnom, a place near the city of Jerusalem, where children were once cruelly sacrificed to Moloch, the idol of the Amorites. It was afterwards held in horror and abomination, and was used as a place to cast carcasses of dead animals and malefactors, which were consumed by fire constantly kept up. As in process of time this place came to be considered as an emblem of hell, the term *gehenna* is frequently employed in the New Testament to designate a place of punishment reserved for the wicked in the future state. The fact is, it is never used in any other sense. In Liddell and Scott's Lexicon it is defined as a place of everlasting punishment, hell-fire, hell. In Grove's Greek Dictionary it is defined: Hell, hell-fire, the torments of hell.

Matt. xxiii. 33: "Ye generation of vipers, how can ye escape the damnation of hell?"

Damnation of hell *Kriseos tes gehennes*. Krises—judgment, condemnation, final punishment. This text teaches that the place where this punishment is inflicted is hell or *gehenna*.

Luke xii.: "4. And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

"5. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."

Matt. x.: "28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

Here we have the destruction of the soul distinguished from the death of the body, and the place of punishment distinguished from the grave. *Gehenna* here cannot mean the valley of Hinnom, for any man who could kill

the body as easily cast it into that valley. Both soul and body are spoken of as cast into hell. This casting into hell is after death.

1. The hell here mentioned is entered after death. 2. This hell cannot be the grave, for those who kill the body have power to bury it. 3. This hell is not the literal valley of Hinnom, for they had power to cast the body there. 4. The Roman power is not meant, for that power could only kill the body. The only conclusion is that the hell mentioned is a place of punishment after death.

I am compelled to omit matter that I would like to use, for want of time. My friend would have us believe there is no such place as a hell of punishment that the Bible says so much about. He tries to persuade mankind that they need not worry about that, that they can do anything or live any way and finally be as happy in heaven as the most devout. My friends, do not be deceived. They who live a life of sin and rebellion, dying in the love and practice of sin, will finally reach a place of punishment in the future world. As sure as Jesus was not a deceiver in his teaching, there is a place into which the finally wicked will be cast, both soul and body. The unjust will be raised as well as the just, and will be cast into hell. This is the fate of those whose names are not written in the Lamb's book of life. All who love the Lord and love holiness and desire to live in the service of God have their names written there.

(*Time expired.*)

MR. HUGHES' FIFTH REPLY.

Respected Auditors—It is not necessary for me to go over again all that talk about Lazarus' body. Suffice it to say that I have challenged Brother Daily to show a single instance where the phrase "the dead" means dead bodies in the graves, and he has not cited a single instance where that phrase so means. And it is important for him to find such a case and establish that as its general meaning, for the whole question turns on the phrase, "the resurrection of the dead," and we find that the dead are raised from *Hades;* and all my friend's chop logic won't save him here. The case of Lazarus was a special one, one has nothing to do with the final resurrection.

He says he has asserted that Christ's body was raised from the tomb, and has proved it over and over again. He is very profuse in his assertions, but always lacking in proof. My position is that I do not know what disposal was made of Christ's body, but that his real resurrection was from Hades, and this I proved from both Peter and Paul, whose testimony Mr. Daily continuously slights. Paul did not say that Christ's body was raised from the tomb, but from *Hades.* "Who shall descend into the deep (*Hades*) that is to bring Christ up from *the dead.*" Rom. x. 7.

Again, he affirms that the prints of the nails prove the resurrection of Christ's body. My reply is, and has been, that he manifested himself in that form, just as he did in all those other forms in which his disciples did not

recognize him till he made himself known to them, and in which there was no showing of his wounds. But what is most astounding is the fact that Mr. Daily's proposition affirms that resurrection bodies are in a "spiritual state," and now, without a word of explanation, he contradicts himself, and contends that Jesus' body was raised in a natural state with the wounds in his side, and hands, and feet! This shows desperation on his part.

I have neither said nor intimated that the living spirit is sown into a body here, nor the planting of a living germ in the human body. It is the man that is sown, as the grain is sown. The man will be man in the resurrection, soul and body, but with a spiritual body. For "thou sowest not that body which shall be." He will be "clothed upon with his house from heaven." II Cor. v. 2. St. Paul evidently thinks the sowing of grain a *good illustration* of the resurrection, for that is *his* illustration. But he does not make his illustration run on all fours, but the point or points of illustration only. So just as surely as men do not sow dead grain, so man's sowing is before death, and to make the "going down into death the sowing," is absurd, and is also the giving up the sowing to be the burial in the grave, which was Brother Daily's first contention. God giveth *"it* a body" cannot mean by any possibility God giveth the *body* a *body,* and no antecedent can be found for the pronoun it. There is none, and it is impersonal, whatever my friend may say concerning *it.*

Brother Daily's "lesson in Greek" is quite pretentious, and savors not a little of pedantry. But in all he said he did not even attempt to *prove* that the word *aion* is derived from *aei on,* and that was what he was called

upon to do, and that is what I deny. Where is his authority? Mere buncombe does not pass in this debate. Dr. Schaff, author of Church History, translator of Lange's Commentary, and of the highest authority, says: "*Aion* probably comes from *ao aeemi,* to breathe, to blow, hence life, generation, age (like Latin *aeoum*); then indefinitely for endless duration, eternity." Lange's Com. Matt. xxv. 46. It will be seen here that Dr. Schaff does not bear out my learned friend in his "lesson in Greek," and that he consistently gives as the first and natural meaning of the word *aion* to be life, generation, age.

Prof. Tayler Lewis says of *aion* that whenever the word means eternity, "it is the subject to which it is applied that forces to this, not any *etymological* necessity in the word itself." So my friend best try another lesson in Greek, for both these great authors disagree with him. But he admits that the word *aion* sometimes means *age.* He could not well avoid a fact so evident. The first meaning given by the great majority of lexicographers is life, age, dispensation; and it is absurd to contend that they believed with Mr. Daily in the derivation of *aion,* and that its natural meaning is eternity. Common sense requires some things.

The word *aion* is in the plural and rendered world and ages in the following passages: "Upon whom the ends of the *world* are come." I Cor. x. 11. "But now once in the end of the *world* hath he appeared, to put away sin by the sacrifice of himself." Heb. ix. 26. "That in the *ages* to come he might show the exceeding riches of his grace." Eph. ii. 7. "Even the mystery which hath been hid from *ages* and generations, but now

is made manifest to his saints." Col. i. 26. In all these passages the word *aion* is rendered *ages* in the Revised Version. These show conclusively that the word is used in Scripture in the sense of age, and as there are many ages, so, also, in the plural number. Age succeeds age, and so many ages comprehend more time than one age, and so the use of the phrase *aions of aions,* ages of ages, to raise the conception to periods of time which comprehend more than one age or period. This is the way that Liddell and Scott explain the rise of the use of the phrase "ages of ages," and occasions these words from Rotherham in his Emphasized New Testament: "It is true that *aion* does not of itself mean absolute eternity, otherwise it would not submit to be multiplied by itself, as in the familiar phrase, *aions of aions,* which would then be equivalent to 'eternities of eternities;' and it is further true that in the history of divine revelation, *aion* sometimes puts dispensational limit upon itself, so far as that the dawn of a new *aion* or 'age' serves to close and exclude an old *aion* or age." This explanation and these authorities exclude friend Daily's attempted explanation of the plurals and reduplications of *aion* being only for emphasis.

Mr. Daily is unfair, to say the least, in his reference to Liddell and Scott's definition of *aion.* They once used the word eternity to define that word, but in the seventh and last edition of their lexicon they have repudiated it, and the word *eternity* no longer occurs in their definition. And my friend knows this, because I have so informed him. I wish now to also inform him that that lexicon no longer defines *Gehenna* as a place of "everlasting punishment, hellfire, hell," but "the valley of

Hinnom, which represents the place of future punishment," only.

As to the infinite moral turpitude of sin, his "argument," in the first place, was but a lot of assertions, with no proof whatever, and what he now says is no better. I hold that I completely riddled those assertions so that he could do no more than repeat what he said before. I supposed when I came here I was to be confronted with strong arguments, and not by mere assertions, repeated over and over again. Will he tell us how a finite being can be under an infinite obligation? And will he reveal the profound secret of how it is a man is under obligation to obey a law he does not understand, and which he has not the moral ability to obey? There is no human government of that kind, and to assert that such is the divine government is a slander on Almighty God. His doctrine that sin is infinite is contrary to Scripture, which teaches the doctrine of rewarding *according to works,* and the principle of *degrees* in guilt and punishment. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many stripes.* But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required." Luke xii. 47, 48.

Speaking of Paul's "hope towards God that there should be a resurrection of both the just and the unjust," comes down with my friend to the poor and pitiable thing that his hope was no more than that he should be

among the just!! But this passage has been Brother Daily's chief reliance to prove a universal resurrection, for Paul hoped for the resurrection *"both of the just and the unjust,"* and he says not a word about his place in the resurrection. But all at once my friend discovers that this passage proves too much for him, and he must let go of it in some way, and he stops not to belittle St. Paul's hope into a merely selfish one for himself alone. Paul did not say there would be such a universal resurrection, but that *he had hope towards God* that there would be a resurrection *both* of the just and the unjust. And he had too large a heart to hope that any would be raised unjust and to eternal perdition. Paul's hope is expressed in these words: "As in Adam all die, even so in Christ shall all be made alive." And so my friend's contrast does not extend to the resurrection.

I come now to my friend's Tenth Argument. He begins by saying I have admitted that there will be a place of suffering in the future world, for if there is suffering there must be a place of suffering. That is very profound, indeed! But men suffer in this world, and they may be in the very same place where other men are in enjoyment, and the place have nothing to do with the suffering. Surely not, if the suffering is moral or spiritual. But my friend must maintain a *place* of punishment, and he chooses to call it *hell*.. Hell is a *place,* therefore, and not a state or condition. Let us see how long we can hold him there. You will remember, my friends, that I tried to get Mr. Daily to tell us how *spiritual bodies* were to be punished in the future state, and that he absolutely refused to tell us. But now it comes out that it is to be in a *place,* in a *hell of fire.* It is not

moral, nor is it spiritual, and it can only be corporal. And now I ask again, how can a *spiritual* or *immaterial* body be burned with fire? This audience, as well as myself, would like to have an answer.

But we have the rich man again, and we are told he as yet had no body, that he was yet in the grave. He was a spirit, and hell is a *place,* but how could a spirit be confined in a place? And yet he had a *tongue,* and craved a drop of water, for he was *tormented* in the *flame* of that hell. And all of this is history, according to my friend; and on this history he is trying to prove endless punishment for a large part of mankind. But how prove endless punishment from the word *Hades* and its corresponding word, *Sheol,* which is to be *destroyed?* Alexander Campbell says: "It would be supremely absurd, and no scholar ever did affirm, that either *Sheol* or *Hades* did necessarily signify endless misery; because *Sheol* or *Hades* is to be destroyed." Thus speaks John: "Death and hell (*Hades*) were cast into the lake of fire." If it is to be destroyed, it cannot be a place of endless punishment. So far as the words *Sheol* and *Hades* are concerned, I might leave them here, for they cannot mean either a *place* or *condition* of endless punishment, nor can they, as long as the word "O *Sheol,* I will be thy destruction," stand in the Bible. Hosea xiii. 14.

Further, I wish to observe that to these words rendered hell in the Bible there are no words of duration applied. We never read of an everlasting hell, nor of any one suffering in hell forever. Even to prove that hell is a place of punishment is very far from proving that the suffering is endless. Mr. Campbell also said of these words, *Sheol, Hades* and *Gehenna*: "They are noun sub-

stantives, and, if fairly rendered, cannot express both the adjective endless and the substantive misery." I quote from Campbell and Skinner debate, pp. 70, 71. It is then absolutely impossible to prove endless punishment by the word hell alone.

The only instance in which the word forever can even inferentially refer to the word hell is in the case of Jonah. But forever there means but three days and nights. He says: "I went down to the bottom of the mountains; the earth, with her bars, was about me *forever.*" "Out of the belly of hell cried I, and thou heardest my voice." Jonah ii. 2, 6. But this is not the only instance in which there has been deliverance from hell. David says: "The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came unto him." Ps. xviii. 5, 6. Again: "The sorrows of death compassed me, and the pains of hell got hold upon me. I found trouble and sorrow." Ps. cxvi. 3. Once more: "Great is thy mercy towards me: and thou hast delivered my soul from the lowest hell." Ps. lxxxvi. 13. In all these cases hell (*sheol*) means suffering in this life, and from it was deliverance, even from the "*lowest hell.*" These are facts; they are this life's experiences, and their testimony is contrary to my friend's inferences that *Sheol* or *Hades* is a place of endless punishment.

The first occurrence of the word hell in the Bible is in Deut. xxxii. 22, and is the hell referred to in the parable of the rich man and Lazarus. For when the rich man asked that warning be sent to his brethren, that they might not come into his place of torment, Abraham

said: "Let them hear *Moses* and the Prophets." And this is the only place where Moses uses the word hell (*sheol*) as a symbol of punishment, and must have been the reference intended. That temporal punishment was here meant, and of a national character, is perfectly evident. "For a fire is kindled in mine anger, and shall burn unto the *lowest hell*, and shall consume the earth, with her increase, and set on fire the foundations of the mountains." It was to be burnt with hunger; the teeth of beasts was to be sent upon them, with the poison of the serpents of the dust: and all classes were to be involved in it. "the young man and the virgin, the suckling and the man of gray hairs." This could be no description of a future hell: it is localized too plainly.

The noted passage, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. ix. 17), of which Brother Daily says, in his very courteous and refined way, "Any effort to explain this away is only the vain trick of sophistry"—of course, then, I must not attempt to explain it away! But let us read the previous verse: "The Lord is known by the *judgment* which he executeth; the wicked is snared in the work of his own hands." Honestly, now, Brother Daily, *is* the Lord *known* by *judgment* which he executes *here* and *now*, or by one which he will execute some time perhaps in the far future? Solomon says: "The righteous shall be recompensed *in the earth*, much more the wicked and the sinner." Prov. xi. 31. *Is* the wicked *snared now in the work* of his own hands, or is he to be in your great judgment day, some thousands of years hence? "Verily, there is a reward for the righteous; verily, he is a God that *judgeth in the earth*." Ps. lviii. 11. And where is

this hell into which the wicked is turned as the result of being *"snared in the work* of his own hands?" What position did you take, or argument did you make, on this text, other than to cast a slur upon your opponent? Was there a single word more?

A sudden cutting off from the earth for sin is considered a punishment for sin, especially in the Old Testament, and is a turning into *Sheol,* as in the text, "Let death seize upon them, and let them go down quick into hell (*Sheol*)." A life of profligacy tended to death, and consequently to *Sheol,* as in those texts cited by Brother Daily. "The fear of the Lord prolongeth days; but the years of the wicked shall be shortened." Prov. x. 27. "Bloody and deceitful men shall not live out half their days." Ps. lv. 23. "Be not overmuch wicked, neither be thou foolish: why shouldst thou die before thy time?" Eccl. vii. 27.

I call your attention, my friends, to four statements made by Mr. Daily in his last speech: "That there is a place for the wicked to be punished in the future world, according to the Universalist creed, has been shown by Mr. Hughes."

"If he (David) had been a Universalist, he would have meant for them to be taken to heaven, because they were too wicked for him to manage."

"Universalists dispute with Solomon, and declare there is no hell, and that the end of the profligate will be as sweet as the virtuous."

"My friend would have us believe there is no such place as a hell of punishment, that the Bible says so much about."

Now, in these four statements Brother Daily misrepre-

sents me, and Universalists, in one way or the other. Either I believe in a place of future punishment, or I do not. If I do, he misrepresents me. If I do not, he misrepresents me. Has he done it designedly and maliciously, or is he reckless, has lost his head, and strikes out every way? If so, what right has he to pose as a great debater, of learning and ability, having the courtesy of a Christian gentleman?

As to the word *Gehenna,* rendered hell twelve times in the New Testament, Brother Daily says rightly that it originally meant the valley of Hinnom, afterwards desecrated for the abomination committed there; that afterwards it became the emblem of hell. To this I demur, at least till two or three hundred years after Christ, and altogether as to its meaning in the Bible. Associated with it came the idea of corruption, because of its defilement from the filth and offal of the city of Jerusalem. The filth bred worms, and to consume the offal continual fires were kept up, from whence arose the phrase, "where the worm dieth not and the fire is not quenched."

The fires of Gehenna do not signify severe punishment, but purification, rather. Mark's expression, "Every one shall be salted with fire, and every sacrifice shall be salted with salt," comes in connection with his report of Christ's words concerning *Gehenna,* and confirms this. So Pres. R. Milligan remarks: "As every sacrifice was seasoned with salt, the emblem of purity, so also must every one be purified, though the process may be as painful as passing through the fire." Analysis of New Testament, Mark ix. 49. This takes away the idea of vindictive punishment, and makes it impos-

sible to use *Gehenna* as an emblem of endless punishment.

Its general symbolic use is for a national punishment of the Jewish people for their rejection of the Messiah. It was only spoken of to the Jews, and no Gentile was ever threatened with *Gehenna* punishment. The prophet Jeremiah uses it effectively in his nineteenth chapter as a symbol of the destruction of Jerusalem, and their captivity in Babylon. He was commanded to take an earthen bottle, to go into the valley of the Son of Hinnom, and to prophesy to the people, and say: "I will bring evil upon this place, the whichsoever heareth his ears shall tingle." And that it should be called the valley of slaughter, and that their carcasses should be meat for the fowls of the air and the beasts of the earth; that the city should be made desolate and a hissing, and that they should eat the flesh of their sons and daughters in the straitness of the siege that should come upon them; and that he should break the bottle, and say, "So shall I break this people, and they shall bury in Tophet till there be no place to bury."

In the same way Jesus denounces the Jewish people of his day, and cries against them, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell (judgment of Gehenna)? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you *may come all the righteous blood shed upon the earth,* from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things *shall*

come upon this generation." Matt. xxiii. 33-36. Let it be marked here that this was not a hell, a *place* to which they were going, but to *come upon them,* and that before that *generation* should pass away.

The destruction of both soul and body in Gehenna, literally so, would be annihilation, and is as much against endless punishment as against universal salvation, and it is strange he should quote, as he does, without explanation. Sure it is there is not a word in it favorable to the doctrine of endless punishment. It seems to denote complete temporal destruction of a national character. It is similar in figure and expression to the passage in Isa. x. 17, 18: "And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day, and shall consume the glory of his forests, and his fruitful field, both *soul and body.*" This concerns the destruction of the enemies of Israel, but it is complete, as indicated by the phrase *"soul and body,"* but has no reference to the future state.

Mr. Daily so far has utterly neglected his proposition of endless punishment, and has been discussing future punishment. If he is correct in saying that "Mr. Hughes has shown that the Universalist creed teaches future punishment," why is he spending all his time in proving what is not disputed? Perhaps he wants it to be understood he can prove something, if he cannot prove his proposition. Maybe, in his next speech, he will bring forth his proofs directly to the point, and to the real question. Better had he done so before, and more time could have been devoted to the texts that apply terms of duration to punishment. And he could do something

more than merely quote texts without comment, or taking positions upon them. That would be *debate*, and more instructive to our auditors.

(*Time expired.*)

MR. DAILY'S SIXTH SPEECH.

Gentlemen Moderators, Respected Audience, Worthy Opponent—I appreciate the increased interest the people have taken in our discussion. It would have been well if all who are here this afternoon had been here the first day and every session of the discussion. I shall give some attention to our brother's remarks, made in the last speech, before taking up my regular line of argument.

He says the case of Lazarus is a special one, and has nothing to do with the final resurrection. I proved by the case of Lazarus that the dead means the dead body in the grave, or in a state of death, wherever it may be. I also proved this by the body of Christ being spoken of as the dead. The dead spoken of in the Bible, when the corporeally dead are meant, always refers to the dead body, and never to the soul. The soul is living after the separation from the body, and the body only is dead, and it is sheer nonsense to say it is the living soul that is meant, and not the dead body, when the term "the dead" is employed.

It is strange that he continues to assert that Christ's body was not raised from the dead. This can only be accounted for on the ground that his case is a desperate one, so he clings desperately to this hobby in the face of all the plain declarations of the word of God. Proof that Christ's body was raised means the destruction of the whole fabrication of universalism, and my opponent knows it. I think he is conscious that I have abundantly proved that fact, but it is necessary for him to keep up an appearance. He says "Paul did not say that Christ's body was raised from the grave, but from *Hades.*" Well, this is an admission that Christ's body was raised, after all. Evidently if it was raised from Hades, it was raised, and if it was raised, it was raised from the grave, for that was where it was laid. He quotes, as supposed proof that Christ's body was not raised, after admitting it was, the following: "Who shall descend into the deep (Hades)? (that is, to bring up Christ again from the dead.)" The word "deep" in this text is not from *Hades,* but from *abusson,* the meaning of which is abyss. The abyss of death held the body of Christ, and not his soul. While the body of Christ was held by the abyss of death it was in the tomb. The angel plainly explained the meaning of bringing up Christ from the dead when he said, "He is not here, but is risen." Luke xxiv. 6. The place referred to was the tomb which the disciples had visited. That which was not there was the body of Christ, so the body of Christ was risen.

The wounds in the side, hands and feet of Christ show that it was his body, the very one that was nailed to the cross, that was raised from the dead. It was not now subject to death any more, but was spiritualized.

Though spiritualized, his body was not a spirit separate and apart from the body that was nailed to the cross, for he said, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have."

He says he did not say that the living spirit was sown into a body here, but that it is the man that is sown, the man, both soul and body. Into what is the man sown as the grain is sown? I understood him to say that man was sown in this world before death. When Paul says, "Thou sowest not that body which shall be," he simply criticises the illustration of seed sowing, for he proceeds to show that in the resurrection the body sown is the one that is resurrected. In saying "God giveth it a body as it hath pleased him," he speaks of the grain sown. He says no antecedent can be found for "it," but the apostle says "and to every seed its own body." He gives the antecedent in this sentence, and so the pronoun is not impersonal. My friend would not have called the pronoun impersonal if he had not been hard pressed. Every scholar knows it is not.

He calls my lesson in Greek on the word *aion* mere buncombe. He is not able to show it to be incorrect, and so all he can say is "buncombe." That is the very best the poor fellow can do with the lesson, and so I am not disposed to censure him for it. He quotes the opinion of Dr. Schaff, who says the word is probably from *ao aemi*, to breathe, to blow. How any one can get generation and age from breathe or blow, is strange. Instead of the word probably coming from any such root, it is extremely improbable. I refer to Powers' work on Universalism, page 273, to the Exhaustive Concordance

of the Bible, by James Strong, S. T. D., LL. D., to Anthon's Greek Grammar, or any other standard Greek grammar, as authority for the lesson I gave Mr. Hughes, for which he seems so ungrateful. After all, Schaff gives the meaning of *aion* as endless duration, eternity. So he supports my opinion, though he seems to think that *probably* the word comes from a different Greek root.

He says *aion* is in the plural. He is wrong about that. *Aion* is a singular substantive. The plural form is *aiones*. I have already answered his effusion on the meaning of the plural form of *aion*, showing it to be a mere intensive form of expression, importing no more than the singular. *Aiones aionon*, ages of ages, means the same as *aion*, ever being, or being forever. Thus we say "forever" to express endless duration, but may add to that and say "forever and ever," not to express a longer period of duration, but to emphasize and intensify the idea. A mere tyro in philology ought to know that. He says "common sense requires some things," and I agree with him. Where he gets the phrase "aion of aions" is a mystery to me. He will yet convince us all that he knows nothing about the Greek, I fear.

A finite being can be under an infinite obligation to obey an infinite being, because that being is infinite. A sin against such a being is infinite in its moral turpitude, because it is against an infinite being. Beaten with many or few stripes refers to the people of God and his dealings with them under the parental government here, and has no reference to the punishment due to sin to be inflicted hereafter upon rebels who die in the love and practice of sin.

I am sure that Paul's hope was to be among the just

in the general resurrection mentioned by him. He could not have hoped to be among the unjust. Though Mr. Hughes calls this a "poor and pitiable thing," it is an unanswerable fact. My contrast does extend to the resurrection, for it is plainly stated that both the just and unjust would be raised. The unjust, then will not be made just at any time between death and the resurrection, and my friend has utterly failed to show that any change will be made after that event.

He says there is place of punishment, but thinks the wicked and righteous will all be mixed up together in one place after death. Yet he has argued that the righteous will be resurrected to immortality and glory, while the wicked will have to pass through a kind of purgatory till they repent and believe, after which they will be raised, too. Evidently "the legs of the lame are not equal."

In my last speech I made an argument in which I explained what was meant by the casting of death and hell into the lake of fire, which has not been touched by all my friend has said about the destruction of death and hell. That hell is used sometimes to represent trials and sufferings here is not questioned, but that has nothing whatever to do with my arguments on the place of punishment. Mr. Hughes ignores those arguments, and prefers to spend his time on matters that do not have any reference to them. He is safer to keep away from the arguments.

All he says about being recompensed in the earth goes for nothing in the face of the fact that he has taken the position that the finally wicked will also be recompensed in the world to come. In the discussion of his proposi-

tion it will be remembered that he utterly failed to show there would be any change in this class after death. His failure in that renders him rather desperate in the discussion of this proposition.

After pronouncing the woe upon the wicked Scribes and Pharisees, who were hypocrites, saying, "How shall ye escape the damnation of hell" (*gehenna*), Christ threatens the Jewish nation with a special destruction. This is no proof that the hell spoken of meant the destruction of Jerusalem. Only those having a weak cause will resort to such subterfuge. The Jews believed in a future punishment in hell. Jesus thus teaches the truthfulness of that by denouncing the Scribes and Pharisees and pronouncing this woe upon them. Dr. Gill informs us that the phrase "damnation of hell" was often used by the Jews in their Talmud and Midrashes, by which they meant future torment. Jesus would have corrected this had it been erroneous, but instead of doing that he used the phrase in the same way himself. This is unmistakable proof of the truthfulness of the doctrine. Nowhere did Jesus say there was no such place as future punishment in hell, but on the contrary he taught there is.

To refer the statement, "Fear him which is able to destroy both soul and body in hell," to the destruction of Jerusalem is too ridiculous to really demand notice. How could the soul and body both be destroyed in that calamity? My friend argues this destruction means annihilation, so I suppose he thinks the souls and bodies of all the Jews who were besieged in Jerusalem were annihilated. Then how about all being finally holy and happy in heaven? His argument refutes itself. The

word destroy is from the same Greek word as perish, in Rom. ii. 12: "For as many as have sinned without law shall also perish without law." That this does not mean annihilation is plain from the eighth verse: "But unto them that be contentious, and do not obey the truth, but obey unrighteousness, (he will render) indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." This shows that the words perish or destroy, which are translated from the same Greek word, do not mean annihilation, but signify a state of tribulation and anguish, indignation and wrath. So this Greek word in the text, "But rather fear him who is able to destroy both soul and body in hell," signifies a plunging of both soul and body into a state of indignation and wrath, tribulation and anguish, after the death of the body. The fact that it is after the death of the body shows that the destruction of Jerusalem cannot be meant.

ARGUMENT XI. My next argument is that the wicked are sent away or doomed to punishment at the same time that the righteous are blessed with future felicity.

Matt. vi. 38-43.

"38. The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one;

"39. The enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels.

"40. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world.

"41. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

"42. And shall cast them into a furnace of fire: there

shall be wailing and gnashing of teeth.

"43. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear."

The end of the world can mean nothing more or less than the end of time. The gospel dispensation had already been ushered in.

II Thess. i. 6-10.

"6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

"7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels;

"8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

"9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

"10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

This cannot refer to the destruction of Jerusalem by Titus, for it was addressed to a Gentile city, that could not possibly be affected by that calamity.

Having proved that there is a place of punishment in the future world, and that the wicked will be consigned to that place at the same time that the righteous are blessed with endless felicity, I advance to my twelfth argument.

ARGUMENT XII. My twelfth argument is that the future punishment of the wicked is represented in the Scriptures as their end. An important question is asked in I Peter iv. 17: "What shall the end be of them that obey not the gospel of God?" Reference is had in this

question to those who despise the gospel, with enmity in their herats toward God. David was puzzled about their end till he went into the sanctuary of God. There he learned it.

Ps. lxxiii. 12-20.

"12. Behold, these are the ungodly, who prosper in the world; they increase in riches.

"13. Verily, I have cleansed my heart in vain, and washed my hands in innocency.

"14. For all the day long have I been plagued, and chastened every morning.

"15. If I say, I will speak thus; behold, I should offend against the generation of thy children.

"16. When I thought to know this, it was too painful for me;

"17. Until I went into the sanctuary of God; then understood I their end.

"18. Surely, thou didst set them in slippery places: thou castedst them down into destruction.

"19. How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

"20. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image."

No wonder Balaam, in poetic strains, said, "Let me die the death of the righteous, and let my last end be like his." If universalism were true, the end of the wicked would be as desirable as the end of the righteous, for the end of both, especially the last end, would be the same.

Rom. vi. 21, 22.

"21. What fruit had ye then in those things whereof ye are now ashamed? for the end of these things is death.

"22. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life."

Since this is the end of the ungodly, it is their final state.

As death is here opposed to life, and as temporal death is the end of the most godly in the time state, it is clearly absurd to restrict the meaning of the word death here to the temporal death of the body. It follows that the end of a sinful life persistently followed here is death in antithesis to everlasting life. According to Universalism, sin leads to punishment, punishment leads to reformation, and reformation leads to everlasting life. To teach that doctrine Paul would have to say, "The end of those things is life."

Phill. iii. 18, 19:

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ;

19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

Universalism would say, oh, no; they will suffer destruction temporarily, but their end will be salvation the same as the righteous.

Heb. vi. 7-9:

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Some are represented here as bearing thorns and briers. It is declared that their end is to be burned. Paul is persuaded better things of others, things that accompany salvation. Will the state of burning be the end of any? What do you say, Brother Hughes? If you say it will not, you contradict the word of God. If you say

it will, you yield the point and admit your defeat. If you say nothing about it, the audience will know you are afraid to commit yourself one way or the other.

Argument XIII. My thirteenth argument is that the punishment of the wicked is their portion.

Ps. xi. 5, 6:

5 The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstones, and an horrible tempest: *this shall be* the portion of their cup.

One's portion is that which is assigned him in the final settlement of an estate. It is nowhere said that the portion of the wicked is salvation or everlasting life. It is plainly stated that suffering under snares, fire, and brimstone, and an horrible tempest, is the portion or lot of the wicked.

Argument XIV. My fourteenth and last arugment is that it is clearly taught in the Bible not only that the punishment of the wicked is their end and their portion, but that it is eternal, to last forever, and therefore endless.

Matt. xxv. 31-41:

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

* * * * * * *

41 Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

I call your attention to two classes in this lesson, into which the people are to be divided when all nations are gathered before him. There is no period or event in the history of the race of mankind when all nations will be gathered before God but the final gathering of all the human race together. There will then be a separation of the two classes one from the other, and the Lord will say to those on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." *Pur to aionion*—fire the everlasting. This is not a mistranslation. The Greek word expresses the endless duration of God's existence, the endless duration of the happiness of the righteous, and by no rule of language can it be construed to express anything else than the final and endless punishment of the wicked. To explain away such a plain passage would authorize one to explain away every passage that relates to God's continued existence, and the durability of the joys of the righteous, and would be a long stride in the road of infidelity.

Matt. xviii. 8: It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

In this passage the phrase *pur to aionion* (fire the everlasting) is found, which is correctly translated in our common version.

Matt. xxv. 46: And these shall go away into everlasting punishment: but the righteous into life eternal.

Everlasting punishment is from *kolasin aionion* (*kolasma,* chastisement, punishment). Life eternal is from

zoen aionion (*zoe*, life). Here *life* and *punishment* are qualified by the very same expletive, making the duration of each to be the same.

Mark iii. 29: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

"Hath never forgiveness" is from *ouk echei aphesin eis ton aiona*. This, literally rendered, is "not hath forgiveness to the eternity." The word eternal in this text is from *aionion*. If there had been no eternal damnation, Christ would not have deceived us by using the term.

II Thes. i. 9: Who shall be punished with everlasting destruction from the presence of the Lord.

Heb. vi. 2: Of the resurrection of the dead and of eternal judgment.

Jude xii. 7: Suffering the vengeance of eternal fire.

All these passages simply indicate that the punishment of the wicked will be as lasting as the existence of God or the joys of the righteous. If God is to endure forever as the sovereign ruler of the universe, and if the teaching of the scriptures be true that our vile bodies will be changed and fashioned like unto the glorious body of our Saviour, when we shall see him as he is and be like him, when that which we have been anticipating will go on forever, just as sure as God will endure forever and the happiness of the righteous will never end, that sure will the punishment of the wicked be everlasting as described by the same Greek word.

Time expired.

MR. HUGHES' SIXTH REPLY.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN— Mr. Daily tells us that he proved by the case of Lazarus "that *the dead* means the dead body in the grave, or in the state of death, wherever that may be." Of course, he does not mean to prevaricate; but he is very greatly mistaken. The facts are, he engaged to prove the resurrection of the natural body in a spiritual state, and he has endeavored to do so by the Bible teaching concerning the "resurrection of the dead." But when challenged to show a single case where the phrase "the dead" means "dead bodies in the grave," he has never been able to produce a single text with that phrase in it with that meaning. There are no such cases. Lazarus was not called "the dead." He could not be. His was but a single, special case, and "the dead" are a definite multitude, meaning all the dead. The dead are dead to us; we call them dead, but they are alive to God. "God is not a God of the dead, but of the living, for all live unto him." Luke xx. 38. He is a God of those dead to us, but not a God of dead bodies in the grave. Of what avail is it, therefore, to contend that "the dead" means dead bodies in the graves, when Jesus, reason and common sense teach so emphatically to the contrary.

But the "abyss is the abyss of death!" He starts out with the idea of Christ's resurrection from the *grave,* but now it is the "abyss of death!" My friend shows great dexterity in shifting his ground when necessity demands

it. Paul meant by the abyss *Hades*, just as Peter did when he said, "He—Christ—was not left in *Hades*."

When contending that the very body nailed to the cross was the one Jesus showed to Thomas, he runs athwart the tremendous absurdity that a spiritual body, or, as he explained it, an immaterial body, can have wounds in it; and as Jesus is the example, so all humanity will rise with their wounds and deformities! Could desperation go farther?

To make body the antecedent of the pronoun it, my opponent is forced to make Paul criticise his own illsutration of seed sowing. For it is his illustration, and he was too profound a man to stultify himself in such a manner. And no "it" can be found for "the body which shall be."

For a man in debate, who is expected to prove his points, to make a great flourish over a mere assertion, which he knows his opponent, who stands on an equal footing with himself, denies, there is no word which expresses its mighty emptiness more appropriately than *buncombe*, and the "poor fellow" would choose "censure" rather than pity from such a source.

I gave Dr. Schaff and Prof. Tayler Lewis as authorities on the derivation of *aion;* and you, my hearers, can judge who stands highest in the learned world, these men or my friend, Elder John R. Daily. He refers to some names, but he gives no quotations from them, and, therefore, he stands alone in his "Greek lesson."

"But how can any one get generation and age from breathe or blow?" They do not, but first *life*, then generation, age, which is perfectly legitimate and natural. But, says Brother Daily, "Schaff gives the meaning of

aion as endless duration, eternity." Another blunder, for it can be but a blunder. It misrepresents Dr. Schaff, and it shall not pass without proper exposure. Dr. Schaff uses *aion* in its first form, and not in its plural form, *aionas,* and after giving its derivation from *ao aemi,* to breathe, to blow; then said, "hence life, generation, age, then *indefinitely,* for endless duration, eternity." He does not make eternity to be its first and natural meaning, which is Brother Daily's position, but first and naturally life, generation, age, and then INDEFINITELY, endless duration, eternity.

Archbishop Trench, in defining *aion,* says: "*Aiones,* in I Tim. i. 17, must denote not the worlds in the usual concrete meaning of the term, but according to the more usual temporal meaning of *aion* in the New Testament, the ages, the temporal periods, whose sum and aggregate adumbrate the mighty conception of eternity." New Testament Synonyms, p. 133. The more usual meaning of *aion* in the New Testament, according to this high authority, is *temporal periods, ages,* and the sum of them *adumbrate,* give a faint shadow of the mighty conception of eternity. And I am correct in saying that the first meaning of *aion* is not eternity, and that use of its plurals and reduplications is to increase the sense of duration, and not simply, as Mr. Daily says, for emphasis. He says scholars agree to this, but he has not quoted any; and I have given several. That is the difference between proof and bald assertions.

Canon Farrar says: "*Aion,* Hebrew *olam,* means properly an age, an indefinite period, long or short. The phrases which are asserted to imply endlessness are again and again used of things which have long since ceased

to exist. If *aion* meant eternity, how came it to have a plural (*aiones, olamin*), and how came the Jews to talk of forever and beyond? The latter alone was decisive to the clear mind of Origen. He says the authority of the Holy Scriptures taught him that the word rendered eternity meant limited duration. The word by itself, whether adjective or substantive, never means endless." Mercy and Judgment, p. 378. This is another testimony in my favor.

Mr. Daily has not quoted a single lexicon or authority which gives eternity as the first meaning of *aion*. The universal usage of the word forbids it. It only means eternal duration when the nature of the subject or the thing to which it is applied forces to it. The word itself cannot decide punishment to be endless. Proof must come from something stronger than the words *aion, aionios*. The best of learning assert this. So Mr. Rotherham, in his Emphasized New Testament, says: "Upon the *aionion correction* (everlasting punishment, Matt. xxv. 46) no arbitrary limit can be laid, unless, indeed, the essential nature of 'correction' implies it: *aionios* utterly refuses to settle the dread question."

Dr. Milton Terry, professor of Christian Doctrine in Garrett Bible Institute, asserts: "No positive or satisfactory conclusion touching the future destiny of the soul can be reached by the etymology or the suggestions of any one word. Even the significant word *eternal, aionios*, is insufficient in itself to determine such a question." Biblical Dogmatics, p. 134.

And Prof. Tayler Lewis puts it thus strongly: "The preacher, in contending with the Universalist or Restorationist, would commit an error, and, maybe, suffer a

failure in his argument, should he lay the whole stress of it on the etymological or historical significance of the words *aion, aionios,* and attempt to prove that of themselves they necessarily carry the meaning of endless duration." Lange's Com. Eccl., p. 48.

These concessions come from believers in endless punishments. If truth had not compelled them, they would not have been made; and they are vastly important in explaining passages where the words everlasting and eternal are applied to punishment. Take, now, in view of them, the passage most relied upon, Matt. xxv. 46, "These shall go away into everlasting punishment, but the righteous into life eternal." Both everlasting and eternal are translations from *aionios,* rendered eternal in both cases in the Revised Version. Punishment is certainly declared, but the only proof of its duration is in the word *aionios.* But if that word does not mean absolutely endless, then that doctrine is not proved; nor can it be proved by any passage by the force of this word where it is applied to punishment.

The word from which the word punishment here comes is *kolasis,* defined by Liddell and Scott, "a pruning or checking the growth of trees. 2. Chastisement, correction, punishment." Bishop Wescott says of this word: "The familiar classical distinction between *timoria,* which regarded the retributive suffering, and *kolasis,* which regarded the *disciplinary chastisement* of the wrong-doer, was familiar with the Alexandrian Greeks." So Clement, teacher in the theological school at Alexandria, testifies: "Punishment (*kolasis*) is for the good and advantage of him who is being punished, for it is the amendment of one who resists; but vengeance (*timoria*)

is a requital of evil sent for the interest of the avenger. Now he would not desire to avenge himself on us, who teaches to pray for those who despitefully use us." The punishment is *chastisement,* meant for *correction,* and cannot therefore be endless.

But Brother Daily says it is the word which is applied to the existence of God, and therefore must mean endless. So the Jew might say that the Mosaic Covenant is never to end because the word everlasting is applied to it, as it is applied to God. But what sense would there be in it? But he also claims it defines the endless joys of the righteous. But I have before shown you that eternal expresses the kind of life, and not its duration. I quoted from Jesus, "This is eternal life, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Jno. xvii. 3. These words define the quality of this life. But he says again, "knowledge is not life," but this true knowledge of God and Christ is eternal life, notwithstanding Brother Daily's contradiction. St. John says: "Beloved, let us love one another, for love is of God, and every one that loveth is *born* of God and *knoweth* God." I John iv. 7. The knowledge which comes from the birth from above, and unites the soul to God and Christ, is eternal life, and is the precious possession of the true Christian now, and his present enjoyment. "He that heareth my words, and believeth on him that sent me, *hath* eternal life, and shall not come into condemnation, but is passed from death unto life." John v. 24. "We know we have passed from death unto life, because we love the brethren." I John iii. 14. There is no question about it. This is the life of God in the soul, as Jesus defines it, and he was not speaking of

its duration. "And we *know* him that is true, and we are *in him* that is true; even in his Son, Jesus Christ. This is the true God and *eternal life.*" I John v. 20.

But Mr. Daily thinks this punishment is to be awarded in a judgment at the end of the world. For at no other time will "all nations" be gathered together. Why *all nations,* then? He has contended strenuously that all nations does not mean all mankind. If so, why does it now? The phrase "all nations" and its parallel phrases, "all families" and "all the kindreds of the earth," in the promise to Abraham, he denies means all men. Even that very comprehensive phrase, "All the nations whom thou hast made," he disputes; and why does it so mean now? Because it suits him now; then it did not. He has a case to make out, and the demands are very great!! I know men can be so bound up in a creed as to bow down to it like a slave to his master. I pity the man, but I confess I despise the creed that so befogs a man of otherwise good judgment.

The time of this judgment is not at the end of the world, but during Christ's reign, and begins when Christ comes in his kingdom. "The Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every one according to his works. Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Matt. xvi. 27, 28. It seems impossible for one to read this passage and not see that this coming is past and that Christ now sits upon his throne of judgment, as prophesied by Jeremiah: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper,

and shall execute judgment and justice in the earth." Jer. xxiii. 5. According to Isaiah, Christ's kingdom was to be "established with judgment," and he was to "set judgment in the earth." Isa. ix. 7, xiii. 4.

There is not, therefore, to be a spectacular judgment scene at the end of Christ's reign, for then he will give up his kingdom, and be no longer a judge. "Then cometh the end, when he shall have delivered up the kingdom to God the Father." I Cor. xv. 24.

But he says this is a final division of mankind into two classes. Let him count again. There are three classes, and so it is not his final judgment. There are those on the right hand, those on the left, and the Lord's brethren. "Inasmuch as ye have done it unto one of the least of these *my brethren,* ye have done it unto me." "Inasmuch as ye did it not unto the least one of *these,* ye did it not to me." This points out the three classes and spoils my friend's division of the world into two classes. This is a judgment of the *nations.* Before him shall be gathered all nations, and he shall separate *them."*

The "everlasting fire" of verse 41 is the same as the "eternal correction" in verse 46. So is "the furnace of fire, when the Lord shall send his messengers" and "gather out of his kingdom those who work iniquity." Matt. xiii. 42. These must have been first *in his kingdom* before they could have been *gathered out.* The "end of the world" here is the end of the age (it is *aion*), and never means the end of the material world. "Now once in the *end of the world* hath Christ appeared to put away sin by the sacrifice of himself." Heb. ix. 26. *Aion* is the word my friend depends upon for *eternity,*

but we see it has an end. Christ came to cast fire on the earth, and he said, "What will I if it be *already kindled.*" But this is the fire of correction, for "he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi." Mal. iii. 3. The earth bearing "thorns and briers" is burned, not for its destruction, but to fit it for production, and so is a figure for man's correction. Who, "if his works are burned, shall suffer loss, but himself be saved, yet so as by fire." Hos. iii. 15.

The figure of fire for purification is a common one in the Old Testament. "The Lord's fire is in Zion, and his furnace in Jerusalem." Isa. xxxi. 9. "When the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning." Isa. iv. 4. So the word came to Ezekiel: "Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the *furnace;* they are even the dross of silver. Therefore, thus saith the Lord God: Because ye are become dross, behold, therefore, will I gather you in the midst of *Jerusalem.* As they gather silver, and brass, and lead, and tin, into the midst of the furnace, to blow the fire upon it, and to melt it, so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you." Ezek. xxii. 18-22.

There is no stronger or more fearful passage in all the

Bible. It is a *furnace of fire,* and *it is in Jerusalem.* Not an endless hell in the future world, but corrective judgment, for "I will scatter thee among the heathen, and disperse thee in the countries, and will *consume thy filthiness* out of thee." Ezek. xxii. 15.

We find also the parallel of the "everlasting destruction from the presence of the Lord and the glory of his power" (II Thess. i. 9), quoted by Brother Daily, in Jer. xxiii. 39, 40: "Therefore, behold, I will utterly forget you, and I will forsake you, and the city I gave you and your fathers, and cast you out of my presence; and I will bring an *everlasting reproach* upon you, and a *perpetual shame* which shall not be forgotten." Here the language is just as strong as Paul's, and yet it meant no more than seventy years of captivity in Babylon; and their present state has been of much longer duration, of which Jesus said: "Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord." Matt. xxiii. 38, 39. And this is just after Jesus had pronounced the "judgment of *Gehenna* upon them, which should come before that generation should pass away.

This "judgment of Gehenna" also finds its parallel in Isa. lxvi. 23, 24: "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence unto all flesh." This I have before shown from Jer. xix. 1-15

and Matt. xxiii. 32-36, is a symbol of complete national punishment, "both soul and body," as that term is used in Isa. x. 18, "And shall consume the glory of his forest, and of his fruitful field, both *soul and body.*" And it is a punishment in time and on the earth, when these new moons, and Sabbaths, and dead bodies lying unburied; and it cannot be applied to an endless hell, and men are, in "immaterial" bodies, not subject to fire or worms.

It is not true that the Jews, in our Savior's time, used the word *Gehenna* in the sense of endless punishment. There is not a single instance in all their writings where they so used it until two or three hundred years after Christ. So it is worse than folly to assume that they would so understand Jesus when he pronounced the judgment of Gehenna upon them; and my friend is not to bolster his false doctrine by such false assertions; and more, he cannot show a single instance where the Jews used the word *aionios* to express the endlessness of punishment.

Rev. Albert Dewes, perpetual curate of St. Augustine's, Pendlebury, Manchester, published his researches in reference to the word *Gehenna,* and he asserts that he had read everything from the Jewish writings within three hundred years of Christ, and the result of the most critical examination is this: "There are but two passages which even a superficial reader could consider to be corroborative of the assertion that the Jews understood *Gehenna* to be a place of everlasting punishment." And he adds of these two that "neither, when investigated, could be held to lend any support." I could add much more on this point, but time will not permit. My friend

is as much out of date in his references as in his theology. He takes these passages out of their true relation, and, in applying them to individual cases, makes them proofs of annihilation. For *destruction* of *soul and body* is that, whatever the word destroy means in other cases.

The reference to the blasphemy against the Holy Ghost is most unfortunate for my friend. Let us see: "Verily, I say unto you, ALL SINS shall be forgiven unto men, and *blasphemies, wherewithsoever* they shall *blaspheme.*" But *one* exception is made here; and if ALL SINS and BLASPHEMIES SHALL BE FORGIVEN unto men, what then becomes of all my good brother's work in reference to judgment on men's sins and the place of their future punishment? All these sins shall be forgiven, and none shall go to his everlasting punishment but those who blaspheme the Holy Spirit! Why did he not save time, and go to this text at once?

But even the one exception does not help him. In Matt. xii. 32 it is limited to this age (*aion*) and the coming; and there were *ages* to come. "That in the *ages* to come he might show the exceeding riches of his grace." Eph. ii. 7. He quotes the Greek and renders it "not hath forgiveness to the eternity." "*The* eternity!" Is there more than one eternity, that it should be specialized by the definite article *the?* Would not the *age* have sounded better? And then that points out a special age in which this sin should not be forgiven, but should be forgiven in the *ages to come.* In Matthew we have the phrase "*this world,*" *aion,* age. Is it possible Jesus should use the word *aion* in a limited sense, and again, in the same breath, in an unlimited, *eternity?* This is another "lesson in Greek" from Brother Daily!

But before closing I must notice his argument on "the end," which he makes infinitely longer than the beginning, or man's whole existence on earth. Balaam's poetry is subject to the law of parallelism; and so "Let me die the death of the righteous, and let my last end be like his," shows he meant *death* as his last end, having no reference to the future. Solomon said: "It is better to go to the house of mourning than the house of feasting; for that is the *end of all men.*" Eccl. vii. 2.

Men reach the end, result, of their actions many times in this life. Take the words of Paul, "What *fruit* had ye, *then*, in those things whereof ye are now ashamed? For the *end* of these things is *death.*" The *fruit* and the *end* are the same. They had it in their sinful state. It was moral death. "To be carnally minded is death." Rom. viii. 6. But he goes on: "But now, being made free from sin, and become the servants of God, ye *have* your *fruit* unto holiness, and the *end* everlasting life." Rom. vi. 21, 22. They were then in possession of eternal life—the *end* or *fruit* of their righteousness. "To be spiritually minded is life and peace." Rom. viii. 6. "He that eateth my flesh and drinketh my blood *hath eternal life.*" Jno. vi. 54.

The end of the wicked, Ps. lxxiii. 17-19, is expressed in the text. It was cutting off from the earth: "Surely thou *didst* set them in slippery places; thou *castedst* them down into destruction." The force of the text, "Behold, the righteous shall be recompensed in the earth, much more the wicked and the sinner," Prov. xi. 31, is that under the law it was temporal rewards and punishments, and there was no threat even of future punishment.

"The end" in Phil. iii. 18, 19, is the appropriate and natural one that results from glutony, debauchery and licentiousness." He that soweth to the flesh, shall of the flesh reap corruption." Gal. vi. 8. Men sow *to the flesh* here, and they reap *of the flesh* here also. That is the *end* of their sowing.

Of the text, Ps. xi. 5, 6, "Upon the wicked shall be rain snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup," Dr. Adam Clarke says: "This is a manifest allusion to the destruction of Sodom and Gomorrah." He also says: "Cup is sometimes put for plenty, for abundance; but here it seems to be used to express the quantum of sorrow and misery which the wicked shall have on the earth." My friends reference to the word "portion" does not represent the scriptural use of it. "The men of this world have their *portion* in this life." Ps. xvii. 14.

Mr. Daily again repeats his bare assertions of man's infinite responsibility to God. Rather God should be under infinite responsibility to his creatures, that the existence he has conferred upon them unasked should not be an endless curse! What has God done for the non-elect to put them under obligation to him? He gave them existence under total disability. There is no help for them but in him, and he does not extend it. For he hates them here, and will hate them to all eternity. Well might Dr. Whedon say: "By foreordination God damns them to hell an eternity before they were born; holding them guilty by an atrocious lie of a sin they never committed, he doubly damns them; subjecting them to a paralysis of soul by which they cannot repent without the spirit, and arbitrarily without the spirit, he trebly damns them; finally hemming them in by overruling motives to

impenitence, without power of contrary choice, he quadruply damns them." This makes God the sole sinner of the universe and man his impotent victim.

(*Time expired.*)

MR. DAILY'S SEVENTH SPEECH.

GENTLEMEN MODERATORS, RESPECTED AUDIENCE AND RESPECTED OPPONENT: I am now before you to make my closing speech. His play upon the words "The dead" is weak indeed. I have proved that all that are in their graves shall be raised, some to everlasting life, and some to damnation. John v. 28, 29. To attempt an escape from this positive proof, and other scriptures equally plain, my opponent denies that "the dead" means "dead bodies in the grave," insisting on "the grave" meaning the literal burying place. This seems to be his only hope of escape from the arguments and proofs I have advanced. I now cut him entirely off from that supposed escape. It is a fact known by all that I have shown by reference to Christ as "the dead" and Lazarus in the same sense that their dead bodies were meant. But he says Lazarus was but a single, special case, and "the dead" means the multitude of the dead. He says the dead are dead to us, but they are alive to God. He then quotes. "God is not the God of the dead, but of the living, for all live unto him." Now this proves that

the term "the dead" means the dead bodies for he says God is not the God of the dead, but defines that phrase himself as meaning dead bodies. According to his own argument, then, "the dead" in this text means "dead bodies," and yet he has asserted over and over that "the dead" never means "dead bodies." In saying that God is not the God of the dead but of the living, Jesus refuted the doctrine of the Sadducees, in which they denied the existence of the soul in the future state. In asserting that "the dead are raised," using the historic present, he refuted their doctrine in which they denied the resurrection of the body. As "the dead" meant dead bodies, and "the living" mean living souls, if the dead are raised it will be the "dead bodies" that will be raised. "The dead" is mentioned many times in I. Cor. xv., in connection with the resurrection of Christ, in which the apostle shows that Christ died, was buried, and rose again the third day. As it was Christ's body that died, was buried, and rose again the third day, the resurrection of "the dead," of which Christ was an example, means the resurrection of "dead bodies." So "the dead" means "dead bodies." The body and the spirit are both God's. I. Cor. vi. 20. The vile body is to be changed and fashioned like unto the glorious body of our risen Redeemer, for the reason that it, as well as the soul, belongs to him. Phil. iii. 21. So when it is declared that he is the God of the living and not of the dead the notion of the Sadducees that death holds the entire being of the departed was refuted, and the grand truth was taught that the body which was once living should live again in the likeness of the glorious body of Jesus, so that God was declared to be the God of the en-

tire being of his saints. Thus the two false notions of the Sadducees were refuted, that the souls of the departed were not living and that the bodies would never live.

I exposed his mistake that "the deep" was from *hades* in the text, "Who shall descend into the deep, that is to bring up Christ again from the dead." Admitting that I was right, that "deep" is from *abusson,* which is abyss, he then said it means the same as *hades,* and that the grave is not referred to. He has never attempted any reply to my argument that the body only is held by the abyss of death or *hades,* where a mere state of death is referred to, that the soul lives on after its separation from the body, and so if there is a resurrection of the dead at all it will be a resurrection of that which is in a state of death. Wherever the body is while held by the abyss of death is its grave, so when it is raised from that abyss it is raised from the grave. It was so with the body of Christ and it will be so with the bodies of all in the final resurrection of the just and unjust.

As Dr. Schaff does give to *aion* the final meaning of "endless duration, eternity," he plants himself squarely against my oponent and on my side of the question. To say that the first meaning given by a lexicographer is the final and generally accepted meaning betrays an ignorance that is unworthy of a mere tyro in diction. The first meaning given often leads to the final and generally accepted definition, as the example of the learned Dr. Schaff shows. As Archbishop Trench concludes that the temperal periods, in their sum and aggregate, "adumbrate the mighty conceptions of eternity," he, with Dr. Schaff, stands with me and against my friend.

As to the meaning of *aion* and *aionios,* there can be no doubt that the translators were right in rendering them eternity and eternal, forever, everlasting, etc. They must have been acquainted with the Greek language, and so must have given the correct rendering. The learned Moses Stuart very correctly says, "Either the declarations of the Scriptures do not establish the fact that God and his glory and praise and happiness are endless, nor that the happiness of the righteous in the future world is endless; or else they establish the fact that the punishment of the wicked is endless. The whole stand or fall together. There can, from the very nature of the antithesis, be no room for rational doubt here, in what manner we interpret the declarations of the sacred writers. We must either *admit the endless misery of hell, or give up the* ENDLESS HAPPINESS OF HEAVEN." Mr. Hughes dare not deny that the Greek word for *always* is *aei,* and the word for *being* (participle) is *on.* These are combined in the word *aion, always being.* To say that eternal does not express duration but kind is a bald assertion made in the face of all lexicographers of any note. It is a weak cause indeed that requires such subterfuge to be taken by its defenders.

I want now in the time I shall stand before you in this closing address to give you a brief summary of what has been gone over by us in the two days we have been discussing this proposition. I shall first state some things about which we differ. First, we differ in regard to what constitutes the human family. According to Mr. Hughes' view no one ever saw a human being. The human family, as he understands it, consists of a family of spirits, and beings born male and female are not

human beings at all. There can be no such a thing as a human being born of the flesh according to his position. My position is that the human family consists of the family of Adam, first created in him of the dust, male and female, into whom was breathed the breath of life. These human beings, visible and tangible, possessing spirits, are under law to God, and must either rise to endless bliss above or sink to endless woe.

Second, we differ in regard to what the sowing is that is mentioned in the 15th chapter of First Corinthians. I believe it is the body that is sown into death when the spirit separates from it. He says it is the man that is sown here before death, both spirit and body. He has no proof whatever for his position and so has given none. The Bible says, "It is sown a natural body," which settles the question.

Third, we differ in regard to what it is that is raised in the resurrection of the dead. I have proved that it is dead when the spirit separates from it at death, quoting "The spirit without the body is dead," To this he has paid no attention. Having proved by this it is the body that is dead, I have shown that if there is any resurrection of the dead it must necessarily be a resurrection of the body. His position is that it is the living spirit that is raised into a new body. This is no resurrection of the *dead* at all, but a mere *lifting up of the living.*

Fourth, we differ in regard to the resurrection of Christ. He has not attempted to show what was raised, but has employed his time in denying what I have abundantly proved, that the body which was laid in the sepulchre, the very body that died on the cross, was raised

from the dead. His position seems to be that a new body was formed for him, but that is a denial of any resurrection whatever. If the body was not raised, but a new one formed, then the Christ that died on the cross was not raised at all. He has not produced a single passage to prove that a new body was formed and given him, for no such passage could be produced. When christ said, "Destroy this temple, and in three days I will raise it again," he referred to his body. This Mr. Hughes has not attempted to deny. When the angel said to the early visitors at the sepulchre, "Come see the place where the Lord lay; he is not here; he is risen as he said," the body of Christ was meant. This with abundant other proof has been given on this point, but my opponent has kept up his denial in the face of all these plain facts. He had to do this to sustain the doctrine of Universalism, and it has been surprising how he has retained his composure under such overwhelming defeat.

Fifth, my argument founded on the dissension between the Sadducees and Pharisees, caused by Paul taking the side of the Pharisees on the resurrection of the dead, is positive proof that he believed in the resurrection of the body, for that was the belief of the Pharisees. As Mr. Hughes takes issue with me on that he places himself on the side of the Sadducees.

Sixth, it is declared by the prophet that "I will ransom them from the power of the grave, I will redeem them from death." The spirit cannot be ransomed from the power of the grave, for it never goes there. If the body which goes to the grave is never raised from it, and which goes down into death is never redeemed from

it, then there is no ransom from one or redemption from the other.

Seventh, our Saviour endorsed the doctrine of the Jews, as expressed by Martha, when he informed her that her brother should rise again. He demonstrated the resurrection to which he referred when he raised the body of Lazarus from the grave. That he was speaking of the resurrection of the dead there can be no question. That he raised the dead is equally certain. It is thus taught and demonstrated by Christ what is meant by the resurrection of the dead. This is unmistakable proof by teaching and demonstration of what is meant by the resurrection of the dead.

I have proved that there is a contrast between the wicked and the righteous here, at death, and at the resurrection. He has admitted that contrast up to the time of the resurrection, a time he never has been able to locate, however. In admitting the punishment of the finally wicked and impenitent after death, he admitted this contrast and in admitting that there would be a resurrection both of the just and the unjust he admitted the contrast up to that point. His failure to prove any change after the resurrection or even after death in the condition or state of the wicked decided the issue in my favor.

I have proved the general judgment by a number of passages, and have proved that the wicked are separated from the righteous and sent away into punishment at the same time the righteous are admitted into a glorified state. Paul reasoned with Felix "of righteousness, temperance and a judgment to come." "The Lord knoweth how to deliver the godly out of temptation and to reserve

the unjust unto the day of judgment to be punished." This judgment is after death, for "it is appointed unto men once to die, but after this the judgment." As there will be a resurrection both of the just and the unjust, this judgment will be after the resurrection. This is the eternal judgment referred to in Heb. vi. 2. This day of judgment has been appointed, by which God has distinguished it from all other acts of his divine providence. Acts xvii. 31.

As to the place of punishment, there ought to be no dispute between us over that, as he has admitted and even contended that the finally wicked would be punished in the world to come. I proved there is such a place by passages that cannot possibly be construed to mean anything else. I quoted many passages that prove that Christ confirmed the opinion the Jews already entertained that there is a place of punishment in the future world. If they had been wrong he would have corrected them, but instead of doing so he taught the same thing in the scriptures I quoted.

I proved that the future punishment of the wicked is represented as their end. If Universalism were true the end of the wicked would be as favorable and desirable as the righteous, as the end would be the same. But the Bible teaches that their end is death, and this is said in contrast to the everlasting life to be enjoyed by the righteous.

I have proved that the existence of God, the bliss of the righteous, and the punishment of the wicked, are all designated by the very same terms. The Greek terms used, and the English words given in translation, all go to establish without the shadow of doubt the equal dura-

tion of God's existence, the joys of the righteous, and the punishment of the wicked.

My opponent, after taking the position that there is punishment in the future world, tries to make it appear that all punishment referred to in the Bible is confined to this world. These futile attempts only betray the extreme weakness of the cause he tries to bolster up.

I feel glad that it has been my privilege to stand up in support and defence of the truth, the plain and unmistakable teaching of the sacred and holy word of God. I close with the thought that we may not meet any more in this world of sorrow. If we do not, I hope we may meet where joy will be endless and where all tears will be forever wiped from our eyes. I do not know that all this congregation will be in that happy home. I cannot pass judgment, for it is not mine to pass, but I can proclaim the blessed gospel which is so sweet to me and to all those who love the Lord. When the time comes for me to breathe out the last breath of this life, I hope my Lord will say, "It is enough, come up higher." Time is not long enough, and eternity will not be too long, to sing praises unto our heavenly Father for his wonderful grace and mercy. Afflictions may come, it matters not, for God has promised to remove all our afflictions, and I praise him for his promise. I thank you for your attention. (Time expired.)

MR. HUGHES' CLOSING NEGATIVE.

GENTLEMEN MODERATOR, LADIES AND GENTLEMEN, AND RESPECTED OPPONENT—Our rules forbid any new matter in the final negative, except in reply to what may have been introduced in the closing affirmative for the first time. I shall endeavor to comply with the rule.

My friend makes reference again to the phrase "the dead," and reaffirms that it means "dead bodies in the grave." But I must be allowed to say he has never found a passage where it so means, and it was most vital for his cause for him to do so. He never gave us an instance where Christ was referred to as "the dead." Those words could not be applied to one person. They include all the dead. In the case of Lazarus, the revised version leaves out the words "the dead" as not being in the original text. To this I called his attention. So he has utterly failed as to both Jesus and Lazarus. But he says I defined the words in Luke, "God is not the God of the dead," as meaning dead bodies. With the Sadducees, who denied the existence of "angel or spirit," there would be nothing remaining but dead bodies, and as God is the God of the living spirit, it was the souls of Abraham, Isaac and Jacob that were then enjoying the resurrection; for Jesus said "the *dead are raised.*" And it was not the natural bodies that were to be raised at some future time. I was not defining those words to mean dead bodies. How could I when I had been demanding for two whole days of my friend a passage where they so mean?

But the word abyss means the grave of the bodies wherever they may be, in a literal tomb, in the sea, or anywhere. So a body might decay on top of ground and never be buried, and still be in the abyss, the grave! Necessity is said to be mother of invention! The word abyss or its original occurs in the New Testament but nine times: in Rom. x. 7 and Luke viii.31, where the demons besought Christ that he would not send them out into the deep abyss—surely not the grave—and the remaining times in the book of Revelation, where it is rendered the "bottomless pit," where the devil was cast. In no instance does it mean the grave, but is akin to *hades;* and as Peter says of Christ that *"he* was not left in *hades,"* so Christ's real resurrection was from *hades,* and not from the literal grave.

But, says my brother, the words of Christ, "now that the dead are raised," is in the historic present. Nay, verily; it was the statement of a then present fact. Paul uses the same tense, speaking of the resurrection: "For if the dead are not raised, neither hath Christ been raised. 1 Cor. xv. 16 (revised version). Again in 2 Cor. v. 1: "For we know if our earthly house of our tabernacle were dissolved, *we have* a building of God, a house not made with hands, eternal in the heavens." One succeeds the other. *"We have,"* says the apostle, the new resurrection body.

As to the resurrection of Christ, Brother Daily affirmed at the first that he appeared in a spiritual body, and that was the reason he could pass through a material door. And that was my ground. For the greater part of the forty days before his ascension he was invisible to material eyes, and was only seen of them as he manifested himself to them. He appeared in different forms, and

was only known to them as he revelaed himself to them. This being so, it could not be his material body. That he showed his pierced side, hands and feet was but one of his manifestations for the convincing of his disciples.

While on this subject, I will finish what I have to say on the resurrection of the natural body. My friend has nothing to say in reference to Job "seeing God in his flesh." For the evidence was too strong that Job hoped to see God "out of his flesh," or "from his flesh," and so it was too evident a proof against the resurrection of the body.

The language of Hosea xiii. 14, "I will ransom them from the power of the grave," is properly from the power of *sheol,* which corresponds to *hades.* So it is understood by St. Paul in (1 Cor. xv. 55) "O grave (*hades*) where is thy victory." *Sheol* or *hades* is the place or state of the dead, the state from whence Christ was raised, and from which all men will be raised, and not from literal graves. It is therefore a very strong argument for my position, and diametrically opposed to my friend's.

The temple of Christ's body was raised again when he put on his glorious body. The particles of dust composing the material body are not essential to its validity at some other time. I showed you this when I referred you to the change of material bodies, and that the body might be consumed by and become a part of another body, and so impossible for both to have the same material in body again.

I called his attention and yours, my friends, to the fact that Paul did not think he had settled the doctrine of the resurrection of the body in the first half of the 15th of 1st Cor., where Mr. Daily has made the most of his argument. For at the 35th verse he calls up that ques-

tion for the *first time,* "How are the dead raised up, and with what body do they come?" And even then it was not how are dead bodies to be raised, but how are *the dead* raised up, and with what *body* do *they* come? The dead, and the bodies they are to have are two different things. The answer is: "Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, THOU SOWEST NOT THAT BODY WHICH SHALL BE." As long as those words stand, the resurrection of the natural body cannot be.

The phrase "the dead" expresses the relation in which they stand to us. We call them dead. But that is not the relation in which they stand to God. They are *alive to him.* In that relation they "the dead *are raised.*" They did not come into that relation by the resurrection of their natural bodies, but by being "clothed upon with the house which is from heaven." 2 Cor. v. 2. The man was composed of "soul and body." There was a separation of the two, which was death. The soul was "clothed upon with the building of God, the house not made with hands which is eternal in the heavens." 2 Cor. v. 1. This was the resurrection.

I most clearly showed that St. Paul nor did Jesus endorse all the absurd vagaries of the Pharisees regarding the resurrection, only as to the fact of a resurrection. Paul had hope toward God that there should be a resurrection both of the just and the unjust. I called attention to the fact that the words "of the dead" do not occur in the original, and so this is not a hope that some are to remain unjust in the state of the dead, and then to be raised unjust, which would be a most unrighteous hope indeed. Paul's hope was that all who die in Adam should be made alive in Christ.

Martha's Jewish belief in a future day resurrection was corrected by Jesus when he called her mind back to himself by those emphatic words, "I am the resurrection and the life." And how such language can be construed to prove the Jewish idea is beyond my comprehension, when this same Jesus speaks of the Father that *"raiseth up the dead* and quickeneth them." Jno. v. 21.

In stating the things wherein we differ, he names the constitution of the human family as one of them. And he says, according to my view no one ever saw a human being. But I stated distinctly that man here is both soul and body, and that hereafter he will be both soul and body, but there have a spiritual body instead of a material one. So far I suppose I have seen as many human beings as he has. But I have looked deeper than the mere body for man's true characteristics, while he has been engrossed with the outward, and so materialistic as to have not seen more than the things temporal. 2 Cor. v. 18. He believes the material possesses the spiritual, while I believe the spiritual is the more important part and possesses the material, which is "the earthly house of OUR tabernacle." 2 Cor. v. 1. It is "*our* vile body that is to be fashioned anew like unto his glorious body," and "the body of his glory" is not his material body, nor will be ours which is to be like his. Phil. iii, 21. revised version. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1 Cor. xv. 50.

The sowing of the seed is used as the illustration of the sowing of man. But the seed is sown before it dies. Man is therefore in his sown state before he dies; and the sowing is not the burial of a dead body. And I showed you how absurd it is to speak of the body as

being buried in corruption (a word meaning spiritual corruption) and in weakness, in dishonor and a natural body in the sense of Brother Daily.

He tells you he has proved a general judgment by a number of passages. If my friend ever quoted a passage, or even made a simple assertion without proof, it was always *proved* in his estimation, however much was said to the contrary. God may "reserve the ungodly *under punishment* unto the day of judgment" (for that is the correct translation), and there is undoubtedly "judgment to come," but that does not prove that it is a judgment at the end of time. For then Christ gives up his kingdom and is no longer a judge. During his reign he has been judging the world. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Jer. xxiii. 5.

The end of the wicked does not refer to the final state of man. "The house of mourning is the end of all men." And there is no passage speaking of the end of man that refers to his final state. I gave an example in Rom. vi. 21 where the *fruit* men had in their sins was *the end death*. But afterwards it was said of them that, being free from sin, they had their *fruit* unto holiness, and the *end* everlasting life."

But Dr. Schaff gives to *aion* the final meaning of endless duration. And "To say that the first meaning given by a lexicographer is the final and generally accepted meaning, he betrays an ignorance that is unworthy of a mere tyro in diction." That is a small ebullition of my friend's beautiful temper that shows itself on occasions when he is up to a difficulty he cannot surmount. He

cannot be profane, so he must slur his "worthy opponent." It is true that words may change in meaning, and the lexicographers note it, and the attained meaning takes its place in the dictionary. But when did *aion* reach eternity as its first and leading meaning? It had not with Dr. Schaff, nor with Archbishop Trence. Here are his words: "*Aiones* in 1 Tim. i. 17 must denote not the worlds in the usual concrete meaning of the term, but according to the more usual temporal meaning of *aion* in the New Testament, the ages, the temporal periods whose sum and aggregate adumbrate the mighty conception of eternity."

The usual meaning of *aion* in the New Testament "is therefore *temporal periods*," "*the ages*." That is all I have contended for. I have said when the nature or circumstances of the things to which they are applied demand it, it so means, and have asked my friend to show what there is in the nature or circumstance connected with punishment which demands it to be endless; and I get no answer. But the sum and aggregate of "these temporal periods," "the ages," *adumbrate* the mighty conception of eternity. But if a temporal age, or *aion*, be repeated a million of times, it will not make eternity. A tyro in learning ought to know that. And Trench only asserts that they will *adumbrate* the mighty conception of eternity. To *adumbrate* does not give a full conception of it. No man ever had or can have a full conception of eternity. And to adumbrate is only to give a *faint shadow;* and this shadow is no more eternity than a shadow is the sun. But how do Mr. Daily's words sound alongside of his rule? "A word must be taken in its literal sense unless the context imperiously demands a different meaning." What is,

therefore, the literal meaning of *aion?* Dr. Schaff says *"life, generation, age;"* then *"indefinitely,* for endless duration, eternity." And Trench says it means a *"temporal period"* and *"age."* And it is only by an aggregation of them that we get a shadow of the idea of eternity.

You will remember I have told you that the use of *aion* in the plural and its repetition as ages of ages was to raise the conception of the mind of increased duration. My friend then hotly contested my position, and claimed it was only for *emphasis* that we have plurals and reduplications; but now he has at last blundered upon the truth in his quotation from Trench that it is only by taking the sum and aggregate of periods and ages we get the shadow of a conception of eternity.

But notwithstanding all this, and his yielding to the authority of Schaff and Trench, he again asserts that *aion* is derived from *aei on,* always being. But Dr. Schaff says that it came probably from *ao aemi,* to *breathe,* to *blow.* Now, either Mr. Daily or Dr. Schaff is wrong. It is hardly worth while to tell you, my friends, which is right. Especially after Mr. Daily has accepted the definition of Dr. Schaff.

Because the word *aionios* as applied to God means endless is no proof that when it is applied to punishment it must mean endless. No more than that it proves that the Aaronic priesthood is endless for the same reason, or in hundreds of other cases where the word is applied to other things temporal in their nature. Remember that the word *"aion* in its more common usage in the New Testament means age," and that is a strong reason why it does not mean endless when applied to punishment. My friend has not shown that the word *aionios* is applied to the blessedness of the right-

eous in the future state, but I have shown that it is applied positively to their eternal life here. "He that heareth my words, and believeth on him that sent me, *hath eternal life,* and shall not come into condemnation, but is passed from death unto life." Jno. v. 24.

The fact that the Greek word *kolasis* for punishment in Matt. xxv. 46 means chastisement, punishment for correction, is an invincible argument against endless punishment. For punishment for correction in the very nature of things cannot be vindictive and endless. So it is said: "The Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." Leam. iii. 31-33. "He retaineth not his anger forever, because he delighteth in mercy." Micah vii. 18. Isa. lvii. 1 These passages show the nature of punishment, and declare with positiveness that it cannot be endless.

Now, at the conclusion of this discussion I can but express my gratitude to you, my friends, for the respectful attention you have given us. To the Moderators also, who have presided over us so impartially. To my friend, who has battled so earnestly for the truth as he understands it, I have none but the kindest of feelings and the fullest respect. While I believe him mistaken in his theology, yet I believe him conscientious, and that he labors with the best of intentions; and that some day he will see in the clearer light, and his heart made warm in the better creed. I pray God's blessing upon you all; and may this discussion tend to the promotion of truth and righteousness in the world.

Time expired.

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